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REV. EBENEZER PORTER, D. D.

LATE PRESIDENT OF THE THEOLOGICAL SEMINARY, ANDOVER.

EBENEZER PORTER was born October 5, 1772, at Cornwall, a town in Litchfield county, Conn., 38 miles west of Hartford. Of his ancestors we have very little information. His father, Hon. Thomas Porter, was a farmer, but for many years, especially in the latter part of his life, was somewhat prominent as a political man. In 1779, he removed with his family to Tinmouth, a small town in the southern part of the county of Rutland, Vermont. Dr. Porter began to fit for college at an early age, under the instruction of his brother-in-law, the Rev. Mr. Osborn, then minister of Tinmouth. He completed his preparatory studies under the superintendence of the Rev. Job Swift, D. D., pastor of the Congregational church in Bennington, Vt. He entered the freshman class in Dartmouth college in 1788, and in 1792 received the degree of A. B.* At the commencement exercises, he had the first appointment. During the whole college course, he had sustained a high rank as a scholar.

The remark has not unfrequently been made, that the standing of a student in college furnishes little or no data on which to estimate his subsequent usefulness or reputation. Cases, indeed, occur of premature growth. The mind which shoots suddenly to manhood, may speedily decay. Boys who have excited extraordinary hopes in college, have afterwards sunk into utter obscurity. The mind is also sometimes under the stimulus of vicious excitements. A young man toils for the highest honors of his class. Day and night his powers are stretched to the utmost intensity. A stranger to the hallowed motives to literary effort furnished by the Christian religion, he nourishes his feverish hopes. The goal is reached; the *valedictory oration* is secured; the stirring scenes of commencement-day vanish; the plaudits of too partial friends have lost their relish. The unhappy youth is thrown out upon the world without an object or a motive. His mental energies suffer a fearful *collapse*. We hear no more of him. He is a disgrace to one of the learned professions, or betakes himself to a life of idleness, or lingers out a miserable existence in dissipation. Perhaps his health was ruined by his unnatural application while in the college.

* His classmates at the time of graduation were 27 in number. Among them were President Appleton of Bowdoin college; William H. Woodward, secretary and treasurer of Dartmouth college; Rev. Messrs. Joel Baker, of Granville, Mass.; Joseph Field, Charlemont, Mass.; Calvin Ingalls; John Jackson; Zephaniah Swift, Derby, Conn.; Jonathan Ward, Plymouth, N. H.; John Webber, etc. About one half of the class are now living.

The valedictory has been in more than one instance a precursor to the grave. The constitution was shattered by the enormous draughts which the four years made upon it. Still we are inclined to think that the character in college is a pretty good index of the whole subsequent life. The early developments, as a general thing, correspond to the subsequent history. Mind is not so changeable in its aspects as to falsify every prediction. Some of the most powerful motives which stimulate the youthful scholar are of a permanent, as well as of a laudable character. Years of idleness in college are occasionally recovered at a single bound, or atoned for by subsequent indefatigable application. But this is not the ordinary law. "Seest thou a man diligent in his business; he shall stand before kings." This is as applicable to a scholar's life, as to that of any other person.*

Dr. Porter's career is an illustration of this conclusion. He studied industriously and methodically in college; in the whole of his subsequent life, so far as his health permitted, he was a hard student. In college he acquired for himself respect and an honorable rank; in his professional career he maintained the same ascendancy.

Dr. Porter became pious during his junior year in college. The circumstances connected with this interesting event in his history are not known to the writer of this article. The year after he left college, he connected himself with the Congregational church in Washington, Litchfield county, Conn. Of this church he was afterwards pastor. It was then under the pastoral care of the Rev. Noah Merwin, with whose daughter Dr. Porter subsequently became connected in marriage.

After leaving college, Dr. Porter spent several months in teaching a school. He then commenced the study of divinity in the celebrated private theological school of the Rev. Dr. Joseph Bellamy, in Bethlem, Conn. Of this distinguished divine and theological instructor, his pupil frequently spoke in terms of the highest veneration and respect. For vigor and clearness of intellect; for his power in presenting doctrinal truth to the understanding and the conscience; for the hold which he gained in the judgment and affection of the students in divinity who resorted to his house; and for the great and happy effects produced by his preaching, his lectures, and his published discourses, Dr. Bellamy ranks very high among the theologians of this and of other lands. The American church has great reason to rejoice that she has been favored with such luminaries as Drs. Bellamy, Strong, Hart, Charles Backus, Stephen West, Hopkins, Dwight, Hyde, and others. Perhaps no county in New England has been more highly favored in this particular than Litchfield in Connecticut. Not a little of the spiritual good which Dr. Porter was enabled to effect, is, no doubt, to be attributed to the counsels and example of Dr. Bellamy. The length of time employed by Dr. Porter in the study of divinity, is not certainly known. It was probably about sixteen or eighteen months. On the 6th of September, 1796, he was ordained pastor of the Congregational church at Washington, vacant by the death of Mr. Merwin.

From an article inserted by Dr. Porter in the Connecticut Evangelical Magazine for October 1806, and which gives an account of a revival of religion in his church and society, we have derived a few facts relating to his pastoral labors. "Though this church has enjoyed a preached gospel," remarks Dr. Porter, "with very little interruption since its formation, a period of 64 years, nothing that could properly be termed a revival of

* One of our colleges arranges the classes on its triennial catalogues according to the relative standing of the members while in college. An examination of this catalogue proves that the rank in college is, as a general thing, maintained subsequently.

religion had ever taken place until the present. In the vacancy immediately preceding my ordination, there was, in one part of the society, more than usual attention ; and a number united with the church. In the three succeeding years, including 1799, twenty-three persons more were added. During the four next years, only ten persons made a public profession of religion. . . Early in the summer of 1802, special meetings were appointed for the youth, with the express approbation and support of the church. These meetings were attended every other week, in the form of a *theological school*. At each meeting, a question, in the order of a system was given, accompanied with an extemporary lecture, or with notice that a sermon would be adapted to the subject on the following Sabbath. When the latter course was taken, an unusual attention was apparent in the youth, as well as in many others. At the meeting succeeding that on which the question was given, the papers that had been written by the youth were received and read publicly. After a number of practical, solemn remarks on the last question, another was given in the same manner. From respect to the delicacy of the writers, their papers were received so as to leave the author of each one unknown to every other. With the same precaution they were returned, having been reviewed at leisure, such corrections or remarks as were thought necessary being made on them in writing. These meetings, begun with faint expectations, succeeded to my joy and astonishment. . . A respectable number usually attended ; and twelve or fifteen often wrote on the same question. It was surprising to witness the progress made by some of these, not only in correct writing, but in doctrinal knowledge. For three successive summers, these pleasant and profitable meetings were continued ; when it was the will of a holy God to suspend them, through my impaired health. To that will, I desire to bow submissively, while I feel this allotment as the severest trial of my life. . . Near the close of the summer of 1803, several persons became seriously impressed. At the request of six or eight brethren of the church, weekly conferences were revived. The church put on the aspect of returning health. . . God's people *longed* for a revival, rather than *expected* it. Scarcely did they dare to believe that so blessed a season had already begun ; and that the day had indeed dawned, which was to succeed a night of more than 60 years. In the autumn, the Sun of righteousness arose upon us with healing and salvation in his wings. Dry bones, animated by the breath of the Almighty, stood up, new-born believers. . . As the fruit of this precious and memorable season, 54 persons have been added to the church ; none of whom, *blessed be God*, have in their subsequent conduct been left to discredit their holy profession. . . Of the number added to the church, about three fourths were children of parents who were professors of religion. Besides the meetings of the young people, the church, *as a church*, had appointed a catechising committee to assist the pastor in teaching the children. These catechisings have since been regularly attended during the summer season, between the services on every other Sabbath ; the children being classed according to their knowledge. . . In the fall of the year there is an annual catechising, when every child that has attended the stated catechisings through the season, receives some religious tract, purchased with money drawn from the church treasury, and corresponding in value with the child's progress. The names of such as learn the catechism through, are entered on the church records. . . From the registers of the schools, in which is preserved the comparative improvement of the children in the various branches of instruction, it appears that in six of our district schools, examined in the close of the last

winter, the number of children that were able to repeat the Assembly's Catechism through, was 101."

It will be observed by the preceding quotations from this interesting document, that Dr. Porter refers to a failure of his health. We have understood from his own lips that this failure was to be mainly attributed to an unseasonable and excessive devotion to study, in which he indulged while at Washington. In *night-study*, he assured us he laid the foundation for much of his subsequent debility. The preceding extracts will also prove the anxiety which he felt, and the multiplied labors which he performed, in behalf of the spiritual good of his flock. His various exertions, especially for the young, seemed to have been marked by that sound judgment and forethought which ever after characterized his movements.

The Theological Seminary at Andover was opened on the 28th of September, 1808; on which occasion the Rev. President Dwight of Yale college, one of the visitors, delivered a sermon. At the same time, the Rev. Eliphalet Pearson, LL. D., professor elect of sacred literature, was ordained. Rev. Leonard Woods, D. D., was appointed Abbot professor of Christian theology. Soon after, Rev. Edward D. Griffin, D. D., was chosen Bartlet professor of sacred rhetoric. On the resignation of Dr. Pearson, Rev. Moses Stuart of New Haven, Conn., was chosen professor of sacred literature; and on the resignation of Dr. Griffin, the Rev. Ebenezer Porter, the subject of the present sketch, was appointed professor of sacred rhetoric.

The appointment of Dr. Porter was made in 1811. On the 18th of December of that year, the South Consociation of Litchfield county held a special meeting at the house of Dr. Porter, for the purpose of considering the circumstances of the application, and, if thought advisable, to dissolve the relation between him and his people. The clergymen present on this occasion, were the Rev. Drs. Backus of Bethlem, Tyler of South Britain, Beecher of Litchfield, and the Rev. Messrs. Benedict of Woodbury, Chase of South Farms, Swift of Roxbury, Whittelsey of New Preston, Taylor of Bridgewater, Hart of Plymouth, and Gelston. The Consociation, after considering the whole subject, came to the conclusion unanimously, that it was Dr. Porter's duty to accept the appointment. His pastoral relation was accordingly dissolved.

On Wednesday, April 1, 1812, Dr. Porter was inaugurated as professor of sacred rhetoric in the theological seminary at Andover.

In the mental habits and character of Dr. Porter there were very obvious and striking excellencies. His sound common sense must have been apparent to the most superficial observer. In his public performances, there were, frequently, remarks of great pith and sententiousness, which were not drawn from books, but from a close observation of human nature. During his journies, and in his extensive acquaintance with men and institutions, he had treasured up numerous and striking anecdotes illustrative of the foibles and the weaknesses, or of the commendable points in human character. In the thousand incidents of familiar and domestic life he exhibited a keen insight in respect to the motives by which men are governed. No one was better qualified to give advice to young men in relation to the many points where they would come in contact with society. Dr. Porter was also remarkable for his industry. It was a habit which he early acquired, and which he retained through life. He had to contend with frequent bodily indisposition, and, for many of the latter years of his

life, with a shattered and broken constitution. Yet no moment, in which it was possible to labor, was lost. He seized with avidity upon every interval from pain. Even when under the pressure of severe suffering, and unable to leave his study, he had contrived some mental employment, which would relieve the tedium of confinement, and at the same time, be useful to his fellow creatures. In this respect, he resembled Richard Baxter, of whose writings he was extremely fond, and who labored indefatigably, while suffering under almost all the ills to which men are incident. This industry was, however, very far removed from all bustle and excitement. There was not the least affectation of extraordinary diligence. Some men, by their glowing zeal and boisterous industry, convey the impression that they have no method in their labors, and that their work will need amendment, if not an entire revision. Dr. Porter was ever calm and collected, for he clearly apprehended the nature of his duties, the order in which they were to be performed, and the strength necessary for their accomplishment. Dr. Porter possessed a discriminating mind. In power of profound investigation on abstruse subjects he was excelled by some other men. But he mastered whatever he undertook. He clearly apprehended the relations of the different parts of a subject, and the bearing of the whole on a particular object. His study of language, his skill in the use of it, the necessity, imposed upon him by his office, of skilfully analyzing sentences, doubtless contributed to this result. Language without meaning, terms without discrimination, discourse without logic, no one was more unwilling or less liable to exhibit. This fault in others, when it fell under his observation, and when circumstances rendered it proper, he subjected to a severe yet just and kind animadversion. There is great perfection in Dr. Porter's style of writing. So far as the nice balance of sentences, the harmonious collocation of their members, and the selection of apt and beautiful words are concerned, he was rarely ever excelled. There was no heterogeneous agglomeration of epithets or of sentences, no verbiage, no confusion of metaphors. Every thing was distinct, clear, finished. We have the same associations respecting the perfection of his style, which we have with that of Prof. Playfair, Thomas Campbell, and Prof. Frisbie. His words fell on the ear like the music of Handel. In his best discourses, the extreme polish was not apparent. The order was so logical, and the sentences were so accurately adjusted, that we never thought of the indefatigable attention which had been bestowed upon them. The sentiment was so clearly and precisely expressed, as to occupy the entire attention of the hearer. It found a lodgment in the inmost soul. Some of Dr. Porter's sermons, as delivered by him when in the enjoyment of comparative health, were *felt* in the conscience and in the heart, and produced great and permanent effects. After all which may be said respecting unstudied nature, the outbreking of natural eloquence, the happy disregard of rule and of formality, of which we so frequently hear, it is yet refreshing and instructive beyond expression to listen to well-composed sentences, which have been subjected to the revision of a severely disciplined mind. There is a perfection in some of the sentences of a few English writers, like Milton and Cowper, which we are wholly unable to describe, but which affords the highest mental pleasure.

A prominent trait in the social character of Dr. Porter was his exact and methodical arrangement of all his business transactions, in connection with great benevolence of character, and, considering his means, extensive charities. No individual was ever less obnoxious to the charge of avarice. We never heard the least intimation of any thing resembling

meanness in his intercourse with his fellow creatures. At the same time, a thoroughly bred accountant could not have managed his affairs more prudently and systematically. His habits in this particular, as must be the case with all good habits, descended to things minute and comparatively unimportant. It is a most valuable acquisition, and worthy of the serious attention of all students, who would, on the one hand, preserve themselves free from the charge of avarice and a want of fair and honorable dealing, and, on the other hand, maintain the rules of Christian economy, providing things honest in the sight of all men, in order that they may render their families comfortable, and have wherewithal to bestow upon him that needeth. A parsimonious habit and a wasteful expenditure are equally removed from the spirit of the Christian religion. Cheerfulness was an interesting and prominent trait in Dr. Porter's domestic character. When suffering severe pains of body, while confined for whole dreary winters to his house, or compelled, on the approach of winter, to leave his beloved home and his ardently cherished seminary, and repair to a warmer climate and the society of strangers, he still maintained the serenity of a composed mind. When any thing betided ill to the cause of his country, or of Christianity, he was not accustomed so to dwell on the unfavorable aspect, as to cloud his brow in gloom, to distrust a merciful Providence, or to incapacitate himself for labor. His natural character was undoubtedly peculiarly amiable. The influence also of a firm and humble hope in Christ, had refined and perfected an original endowment of nature.* We may also add that there was a remarkable simplicity and honesty of character in Dr. Porter. No one ever accused him of duplicity, double dealing, equivocation, or any thing of the kind. He possessed a sterling integrity, founded on Christian principle, which carried him above all the arts of evasion and of insincerity. He was an Israelite indeed, in whom there was no guile. No one ever imagined that Dr. Porter could be enlisted in any undertaking which would not bear the light of day and the scrutiny of an enlightened conscience. At the same time, there was nothing scrupulous or *over-just* in his habits of thinking or acting. He did not fall into the fault of some excellent men, in following the letter of the law beyond its spirit, or in pressing rules excellent in themselves into matters indifferent, and thus creating positive injustice. Combining these, and other interesting traits of social character which we have not here room to delineate, Dr. Porter was, as might have been expected, an interesting companion, a tender and faithful counsellor, a conscientious instructor, and a Christian gentleman.

Dr. Porter's religious views were distinguished for the attribute of clearness. He did not possess the spiritual imagination of Dr. Payson, nor the amplitude in range of John Howe, nor the fertile invention of Richard Baxter, but the objects of faith which came within the scope of his mental view, were most distinctly apprehended, and left on his character and conduct the most definite impressions. His religious reading was extensive, and always discriminating, his acquaintance with pious men and sacred institutions was varied and long continued, his religious experience decided and thorough, and all were turned to the best practical purposes. The system of religious doctrines which he cherished, and at all times firmly maintained, accorded with that taught by his venerable theological

* It may be well to state in this place, that the painting from which the engraving (an engraving which is, in most respects, remarkably good) of Dr. Porter, in the present No. of the Register, was taken, fails to do justice to the original in this respect. There was an abiding cheerfulness on his countenance—the index of a serene and contented mind. It was depicted on his features in such a manner as to render it very difficult to be transferred to the canvass.

instructor, Dr. Bellamy. After mature and careful examination, he was convinced that this system was founded on the Scriptures. Hence in the exhibition and defence of it, he was explicit and decided. Yet he was never intolerant, nor pertinacious. He never maintained the opinion, nor exemplified it in his practice, that orthodoxy, in the absence of the Christian temper, is acceptable to Heaven, or that the mode and spirit in which a doctrine are exhibited are of no consequence, provided the doctrine itself be sound. He strove to maintain peace, and a Christian temper, *while* he explained and enforced the *pure* truth of the gospel, never postponing or undervaluing peace while he contended for purity. Scarcely any topic was exhibited more frequently or impressively in his public preaching than the importance of love for the truth and Christian meekness, in addition to zeal for orthodoxy; and that eminent spiritual affections ought always to accompany and consecrate fresh acquisitions of religious knowledge. He was ever aware of the great danger of substituting biblical or theological learning for vital piety. His influence upon the seminary, and upon candidates for the ministry, in this respect, was constantly and successfully exerted.

To our various public charitable institutions, Dr. Porter was a uniform and invaluable friend. He not only felt a deep interest in them, and offered prayer in their behalf, but contributed liberally for their support. He perceived their intimate and essential relation to the kingdom of Jesus Christ, and to the promotion of the best interests of the human race. To no one of these institutions did he exhibit a stronger attachment, than to the American Education Society. He was among the first to perceive the necessity of special efforts to seek out and bring forward ministers and missionaries for the numerous fields which are whitening for the harvest. To this important subject, from the outset, he gave a large amount of thought and personal effort. His extensive and important influence in the southern States, as well as in other portions of the country, was most cheerfully exerted. When this Society was called to experience severe embarrassment and trial, Dr. Porter remained steadfast to its interests, and prompt to afford encouragement and aid. Every successive year in its history furnishes evidence of the wisdom and forecast of his views in relation to this great cause. At the anniversary of the society in Boston, in 1820, he delivered a sermon, which has been regarded as among his ablest productions. It discovers the anxious, *paternal* interest which he felt in the subject. It is filled with facts displaying the most elaborate and careful research, and is written with his accustomed taste and power.

Dr. Porter died at Andover on the 8th of April, 1834, at the age of sixty-two years. He had been for many years, an invalid. Early in the spring, some severe domestic afflictions were the means of still further reducing his feeble frame. The powers of nature sunk, till the energies of his body and mind entirely gave way. Owing to the absence of reason, for the last few days of his life, he was not able to give those testimonies of the preciousness of the Christian hope, which, in other circumstances, his uniform and consistent piety, his mature and settled views of Christian truth, would have led us confidently to anticipate.

The funeral services were attended on Friday, the 11th of April. A procession of the trustees, patrons, and students of the theological and literary institutions was formed at Dr. Porter's house, and moved with his remains to the chapel, where prayers were offered by the Rev. Drs. Dana and Church, and a sermon was preached by the Rev. Dr. Woods, from

John xvii. 4, "I have glorified thee on the earth ; I have finished the work which thou gavest me to do."

The following is the inscription on the neat monument, in the form of an obelisk, of white marble, which has since been erected to his memory by the American Education Society.

[*In front :*]

SACRED
to the memory of
EBENEZER PORTER, D. D.
who died 1834, aged sixty-two years,
was graduated at
Dartmouth College, 1792,
ordained as PASTOR at
Washington, Conn., 1795,
inaugurated as
PROFESSOR of Sacred Rhetoric
in the Theological Seminary
at Andover 1812,
appointed PRESIDENT of the same
1827.

[*On the right side :*]

Of cultivated understanding,
refined taste, solid judgment,
sound faith, and ardent piety ;
Distinguished for strict integrity
and uprightness,
kind and gentle deportment,
simplicity and godly sincerity ;
A FATHER to the Institution
with which he was connected,
A highly useful INSTRUCTOR,
A zealous PATRON of the
benevolent Societies of the times
in which he lived,
A true FRIEND to the temporal
and eternal interests of
his fellow beings ;
Living, he was peculiarly loved and revered ;
Dying, he was universally lamented.

[*On the left side :*]

THE
AMERICAN EDUCATION SOCIETY,
to whose use he bequeathed
the greater part of his property,
in token of their high esteem
and grateful remembrance of
his services and bounties,
have caused this monument
to be erected.

We have purposely refrained from going into detail, or from giving any thing more than a very brief view of Dr. Porter's life, as an extended Memoir will soon appear from the pen of the Rev. L. Matthews, of Braintree, Mass., who enjoyed excellent opportunities for acquiring an intimate knowledge of the life and character of Dr. Porter, and from whom the public have every reason to expect an interesting and faithful biography.

THE UNIVERSITY OF FRANCE.

BY THE REV. ROBERT BAIRD, PARIS.

To the Editor of the American Quarterly Register.—In conformity with the promise which I made to you in my letter written in the month of January, 1836, I now furnish you an account of the University of France, or rather of the system of education which is at present established by law in this kingdom.

In order, however, to execute this task most satisfactorily, and with the greatest perspicuity, I shall also give you some notices of the past history of education in this country. This article will then, according to the plan which I have laid down for its preparation, most properly consist of three parts: *The history of the University of Paris down to the period of its dissolution in 1792: The history of the system or plans of education adopted during the first revolution, the directory, and the consulate: And a description of the system which was established under the empire of Napoleon, together with the modifications which it has undergone during the restoration, and especially since the revolution of 1830.*

It will be at once perceived that the subject is one of great extent, and quite too large to be fully discussed in one article. I shall endeavor, however, to give at least an outline of it, and to enable the reader to have, I trust, correct conceptions of what ought, to every well informed man, to be an interesting subject. We cannot be too well acquainted with the various efforts which have been made in different nations, to promote the education of its youth. And it may be said, probably, with the strictest conformity to truth, that in no country has the history of education, and of literature in general, embraced more interesting facts and experiments than in France.

I. Pursuing the plan which I have already mentioned, I commence with THE HISTORY OF THE UNIVERSITY OF PARIS, DOWN TO ITS DISSOLUTION IN 1792.

The early history of the University of Paris is involved in much obscurity. Its foundation goes back to very remote antiquity; but the precise epoch of its establishment as a school cannot be well ascertained. From the character of the early French monarchs we should not be led to infer that they took much interest in the subject of education. The most which can be ascertained of a favorable character is that some of them had seminaries in their palaces in which their own children and those of the nobility seem to have been assembled for instruction.

There is reason to believe that the University of Paris received the seminal element of its existence from Charlemagne, who established an institution for the education of youth in the arts of theology. There is some evidence also that medicine was included. This was done about A. D. 800. Towards the close of that century, Remi, a monk of Auxerre, was very instrumental in keeping up the reputation which the school had acquired under Charlemagne. Through his efforts, and those of his pupils who succeeded him in the office of instruction, the institution gradually increased, until, in the twelfth century, it acquired great celebrity, obtained an incorporated form as a society, adopted a system of government, received laws for its regulation, and obtained privileges so great, especially by an ordonnance of Philip Augustus, that it seems to have been made independent, in its government and regulation, of the city and almost of the kingdom. This was occasioned by the extreme desire of that monarch and his successors to induce the teachers to remain, for they considered the institution to be the great ornament not only of the city but of the kingdom.

At an early period in the history of the ancient Universities on the continent, they were divided into what were termed *nations*. And as Paris was a resort of strangers from all parts of Europe, its University was one of the first that adopted this arrangement. A nation was composed of persons of the same country or tract of country, who, whatever might be the nature of their studies, joined in forming a body, passing laws and regulations peculiar to themselves, governed by authorities elected by themselves alone, and occupying buildings of their own, and pursuing a mode of life confined to their own company. These nations had no connection with each other, except when they were convened to form the great council of the University. It is difficult to fix the epoch when this division of the teachers and students into nations took place in the University of Paris. But it is probable that it occurred soon after the time of Charlemagne. At any rate it is certain that it existed in 1169, for Henry II. of England, in his dispute with Thomas à Becket, offered, in that year, to refer the settlement of it to the judgment of the peers of France, the Gallican church, or the heads of the different provinces (or *nations* as the word provinces here undoubtedly means) of the University of Paris.

The first nations which existed in the University of Paris seem to have been those of the French and English. It must be kept in mind that what was then called France, and for a long time afterwards, was but a small portion of what is now called France. It embraced but a small territory, of which Paris was the capital. In the thirteenth century, the number of nations was four, viz. those of France, England, Picardy, and Normandy. The first included, besides the French, the students from Italy, Spain, Greece and other oriental countries; whilst the English included Scotch, Irish, Poles, Germans, and all other northern students.

The order in which these nations stood when they gave their votes, was as follows: France, Picardy, Normandy, and England. Each nation was divided into provinces, and each province into dioceses. The names of the members of each province were enrolled in an inscription book; each province had a dean chosen by its own members. The deans of the provinces formed the ordinary council of the procurator or head of the nation, and their concurrence was necessary in every important measure.

It was the prerogative of each nation to make, alter, or annul its own statutes; to choose its own office-bearers, the highest of whom was the procurator, who was to the nation what the rector was to the whole University. The duty of the procurator was to have a general superintendence of the nation, keep its inscription-book and seal, swear in all the office-bearers, &c. &c. The procurators constituted the ordinary council of the rector, and united with the rector and the deans of the provinces, they formed the great council. Each nation had its own patron, church, place of meeting, academic buildings, seals, archives, treasury, &c. Its revenues were derived from inscriptions, entrance-fees, fines, &c.

The origin of faculties may be referred to the year 1259. It was occasioned by the Dominican and Franciscan monks establishing lectures in theology in the year 1229, during a suspension of the lectures in the University caused by particular circumstances. When the University recommenced its operations, the monks insisted upon their lecturers being taken into it to give instruction in theology. This, the nations being secular, opposed, inasmuch as they did not wish to have any thing to do with regular or mendicant clergy. This led to a long dispute, which was only ended by popes Innocent IV. and Alexander IV., threatening to excommunicate the University unless it yielded, which it was thus forced to do. Soon after the faculty of theology was formed, those of medicine and law were added. Each faculty had its dean, who, like the procurator of each nation, was its head. The faculties also made their own laws, had each a seal, &c. &c. And in 1281 they were confirmed in all the rights of the University. From this period the school of Paris, which had previously consisted of four bodies, was composed of seven, viz. of four nations and three faculties, represented respectively by four procurators and three deans. It now took the name of the New University.

About this time the four nations began to be named the faculty of arts, and

were curtailed in many of their privileges, whilst the faculties of theology, medicine, and law, were called the superior faculties. Soon after this time, also, the three faculties began to share with the nations in the choice of the rector. They tried long, but without success, to have the nations reduced to but one vote, so that they might succeed against them. But this was resisted, and down to the eighteenth century each nation continued to have its one vote in choosing a rector. In this way the nations, when united, were always able to defeat the faculties in the election of that important officer of the institution.

In the earlier periods of the history of the University of Paris the students boarded with the inhabitants of the city, and paid a price regulated by a committee appointed jointly by the University and the citizens. But as many students, in process of time, flocked to this celebrated seat of learning, who had not the means of meeting such an expense, it became a work of charity to erect buildings in which they might lodge and be boarded for a small sum, and where they might be under the inspection of a guardian, by whom they were also conducted to the lectures in the University. At first these establishments were on a small scale, and the students received aid from the king, or other sources, which circumstance was the origin of the modern bursaries or scholarships. These colleges became very numerous in the course of time. The first two whose origin is mentioned with certainty were, that called St. Thomas du Louvre, founded by Robert Count of Dreux, son of Louis le Gros, under the protection of St. Thomas of Canterbury (à Becket), and that on Mont St. Genevieve. These colleges were not like the colleges of the present day, but merely buildings in which poor students might lodge and be boarded. In the beginning of the thirteenth century, an Englishman, the first physician of king Philip of France, founded a college, which was dedicated to St. James. When the Dominicans arrived, in 1217, they got possession of this college, and hence derived the name of Jacobite Friars. From the same source, at a later date, the formidable political body of the Jacobins derived their name. The Dominicans succeeding remarkably well in their efforts to gain pupils, the Franciscans and other mendicant orders entered on the same career and established colleges. And their success was great. Among the teachers in the colleges of the regular clergy were to be found Albertus Magnus, Alexander Hales, Thomas Aquinas, and Bonaventura.

In 1250, Robert of Sorbonne, confessor of St. Louis, laid the foundation of a college which obtained from the name of its founder, the title of the college of the Sorbonne. This college was founded to educate secular students of theology. This institution afterwards obtained great celebrity for the learning and bigotry of its professors, and which, from an astonishing height of renown, was reduced almost to a state of desertion by its dreadful spirit of persecution and domination.

In the course of the fourteenth century many new colleges were founded, among the most celebrated of which were those of Navarre and Plessis. The former was the first royal college instituted in Paris; the latter was united to the Sorbonne in 1646. In the college of Navarre, provision was made for the maintenance of seventy poor students, who were to receive each from four to eight sous per week. Whilst this college seems to have been well managed, many of the others fell into sad disorders, so much so that the University had to enter upon the task of looking after them and regulating their affairs. By degrees, also, their doors were opened to the reception of students who themselves paid the expenses of their board and lodging. About this time the colleges began to be divided into great and small. In the former—which, in the reign of Louis XI., amounted to eighteen in number—grammar and rhetoric, philosophy and theology, were taught. In the latter, only grammar and rhetoric.

Many colleges were founded in succeeding reigns. In 1530, Francis I. established royal lectures in the University, whose salaries were paid from the public treasury. This was done to promote the cultivation of languages, of which that monarch was a great lover. Henry II. assigned separate apartments for this establishment. But Louis XIII. had the honor of establishing, on that foundation, the college royal de France. This college exists at present, and is

in a flourishing condition. It does not form one of the royal colleges of Paris, but is of a much higher grade. Francis I. appointed twelve professors. In 1774 it was organized on its present footing, with the exception that Louis XVIII. founded two additional professorships for the Sanscrit and Chinese languages. The professors are named by the king, and are under the authority of the minister of public instruction.

The establishment of colleges at Paris was a great advantage both to the students and to the University. To the former it furnished places of retirement, in which those who possessed industrious habits might apply themselves to learning. Whilst to the latter it gave support and stability.

I have mentioned that the University of Paris was in the possession of the secular clergy until, by the establishment of faculties, the regular orders gained a footing. And even after that event it continued chiefly under the sway of the secular clergy, for the mendicant monks of all orders were admitted into the faculties under such restrictions that their influence was not very extensive. It was greatly owing to this fact, as well as to the almost uninterrupted support which it received from the popes, that the University became so celebrated that it was considered the focus of learning for the civilized world, and by the end of the twelfth century had an immense number of students. According to some writers there were 30,000 scholars at that period. Others reduce the number to 20,000, and others to even 10,000, which is probably a more accurate estimate than the first mentioned number.

In the thirteenth century the University was almost broken up by one of the many unfortunate quarrels and brawls which occurred between the students and the citizens. A number were killed on each side, and the queen regent (Blanche) employed such means to put down the students that many of the teachers and scholars went off in disgust, and founded other Universities. This famous dispute led in reality to the foundation of the literary establishments at Toulouse, Angers, Portiers, Orleans, Rheims, and other towns. Henry II. of England invited many to England, and their emigration thither, if it did not lay the foundation of the Universities of Oxford and Cambridge, gave them such an impulse and celebrity that from this epoch they may date their permanent prosperity. The unhappy difficulty in the University of Paris, of which I have just spoken, occurred in 1229.

But so anxious was St. Louis and the pope to have the University re-established, that they left no means unattempted to accomplish their object. And to induce the doctors and students to return, new privileges were conferred upon the institution, and the authority over it which the bishop of Paris had claimed and exercised as being, *ex officio*, its head, was greatly abridged. Still it was long before it recovered from the blow which it had received. But, in the year 1320 it had again attained to high celebrity. And the great schism of the West, and the establishment of a rival pope at Avignon, which occurred shortly after this epoch, still further aided the University, which acted with great moderation in that perplexing and memorable failure of arrogated infallibility on the part of the church of Rome.

In 1390 the king issued statutes forbidding any one who had not been examined, and pronounced duly qualified, from practising medicine and surgery. It is from this epoch that the celebrity of the University of Paris, for medical science, may date its commencement.

During the early part of the fifteenth century, the University suffered much from the occupancy of Paris by the English, who established the University of Caen in opposition to it, and in every way thwarted the plans of that of the capital. Upon the return of Charles VII. to his capital, the University was deprived of some of its ancient privileges. And what is better still, it underwent a most salutary reform, and received a new code of laws regulating the morals of the students in 1452.

Shortly after the art of printing was invented, Ulric Gering, of Constance, and Martin Krantz and Michel Friburger, of Colmar, were invited to Paris, took up their residence in the Sorbonne, and there established the first printing-press which was ever employed in France. This wonderful invention was long used, most successfully, to advance the interests of science and literature, as

well as to shed new lustre on the University, which had so justly earned the title of Mother of the Arts.

Louis XI. often acted tyrannically towards the University, but his son and successor Charles VIII. was exceedingly favorable to it. His successor was Louis XII., who came into open collision with the University. Upon his putting some restriction upon it, the institution resorted to a measure which it had often adopted with success when the influence of the priesthood and the Catholic religion was more powerful, and which was entitled *cessation*. That is, the authorities of the University came to the determination that all the lectures and other modes of instruction of every kind should stop until the grievances should be redressed. As all the clergy of Paris were connected with the University, this measure led to an entire cessation of all ministerial and pastoral functions. This formerly had soon a great effect on the people, and the government dreading commotion had long been in the habit of yielding. But on an occasion of this sort in 1499, Louis XII. was firm, and brought the University to terms. And ever after that event *cessation*, as it was called, ceased to be employed.

During the fourteenth and fifteenth centuries there was a long struggle between the physicians and surgeons. The latter had grown up into a distinct profession, and claimed admission into the University; a point which they succeeded in gaining. In the sixteenth century, another fatal dispute between the students and the citizens was nigh bringing the University to ruin. This happened in 1557. During a few years nothing of importance occurred, after that event, in the history of the institution, until the order of the Jesuits arose. Loyola and Xavier had been students in the University. And it was natural that they and the other founders of the *Society of Jesus*, as the Jesuits called their association, should desire to get a foothold in this venerable establishment. A long struggle occurred. The University opposed. For a while they had to yield, in some measure. The Jesuits established several colleges in Paris, and even lectured, but not very publicly, at the Sorbonne. But when Henry IV. got possession of Paris, he drove them out of the city, and indeed out of the kingdom.

The University suffered much during the civil wars. But during the seventeenth and eighteenth centuries no very material changes took place. Various abuses had crept in, and various reforms were made, especially on the subject of inscription-fees, as well as those for the various degrees of bachelor, licentiate, and doctor. But the organization of the institution was essentially the same as it had been for ages, as is apparent from the account which Crevier gives of it, at the period of its dissolution in 1792. That account is, that the University consisted of seven companies:—

1. The Faculty of Theology, presided over by the oldest of its secular doctors, under the title of dean.

2. The Faculty of Law, originally established for canon law alone, but authorized by an *ordonnance* of 1679, to teach also civil law; presided over by a dean, chosen from the professors annually, and according to standing.

3. The Faculty of Medicine, presided over by a dean, eligible every two years.

4. The Nation of France.

5. The Nation of Picardy.

6. The Nation of Normandy.

7. The Nation of Germany, formerly called the Nation of England.

Each of these nations was governed by its procurator, who was elected annually. The four nations together formed the Faculty of Arts, although they were distinct companies, each having a vote in the general affairs of the University.

A rector, chosen from the body of the Faculty of Arts, was head of the whole University, and the Faculty of Arts more particularly.

There were three principal and perpetual officers, a syndic, a greffier (secretary), and a receiver—all three were officers of the University, and were chosen from the Faculty of the Arts.

Such is a brief history of the University of Paris, from its origin to its disso-

lution in 1792. Other Universities and distinguished schools for the arts and science, as well as for medicine, law, and theology, existed in France during the period which has just been reviewed, and particularly after the middle of the thirteenth century, but they were not to be compared with the University of Paris, which was for ages the great centre of learning for the civilized world. Subordinate institutions, also, existed in the larger cities and towns of the kingdom in which youth received their preparatory education for the Universities. But as it regarded primary or common schools, they were not fostered by the government in any very special manner. They depended upon the authorities of the departments, or provinces, as they were called, for any further encouragement which they received beyond the efforts of the neighborhoods in which they might happen to be maintained. And, in truth, the state of education among the lower classes of the kingdom was exceedingly low and deplorable.

Having now completed what I proposed to say in relation to the University of Paris, I proceed to give some notices of the second era into which the history of education of France may be divided.

II. A VIEW OF THE SYSTEMS OF EDUCATION ADOPTED DURING THE REPUBLIC.

The revolution of 1789 was the legitimate fruit of "philosophy falsely so called." It was the philosophy of a Diderot, a Raynal, a Voltaire, and a Rousseau. This new philosophy was bold, novel, superficial, eloquent, and alluring. It attacked, and with great force, the opinions which had for ages been entertained on the subject of human right, on human governments, on religion, and on the modes of giving instruction in the schools. Unfortunately there was too much in all the objects of its attack as they existed at that time in France, which was open to the most just and severe ridicule. But with the radical reformers of that period it was not an object to separate the good from the bad, and keep the one and throw the other away. This did not satisfy the mighty mass which they put in motion. Destruction, not reformation, was their motto. The result was that, in the course of a few short years, every ancient or former thing was swept away as by an overwhelming and universal torrent. The monarchy, the church, the university, with all the colleges and institutions of learning, were annihilated.

The University of Paris was broken up and its former elements scattered to the wind in 1792. After this event, during four years, there was neither a University nor a college of any description in existence in all France. The effects of this chaos, or rather of this syncope in letters, were soon perceived by the few men of wisdom and goodness that were left in these years of terror. In particular it was found that the medical profession was about to be ruined for want of adequate instruction. The armies of the republic were suffering for want of capable surgeons. Previously to 1792 there existed in France eighteen faculties of medicine, of which the most celebrated were those of Paris, Montpellier, Toulouse, Besançon, Perpignan, Caen, Rheims, Strasbourg, and Nancy; and also fifteen colleges of medicine, which were corporate bodies, embracing, in given districts, all the physicians who had received degrees from a medical faculty. The revolution overturned all this excellent system for securing skilful and responsible physicians. But the sense of a serious want of capable men in this profession, led the convention, in 1796, to establish schools of medicine at Paris, Montpellier, and Strasbourg, with a sufficient number of professors.

But in the preceding year, when the reign of anarchy had in some measure passed away, the convention, listening to the advice of some men of prudence and moderation, began to think of some plan for promoting education among the citizens. Much difficulty was experienced in framing a system which would suit the majority. Every thing that was ancient, that is, that had existed during the *monarchy*, must be discarded, and an entirely new course must be formed. In such circumstances it could hardly be expected that a practicable scheme would be devised. Accordingly the plan adopted and promulgated in 1795 was soon found not to answer the purposes for which it was intended.

According to that plan, as officially published in the *Moniteur* of the 2d of November of that year, three orders of schools were instituted. Primary, central, and special. In every canton (a small district of country of defined limits) of the republic, one or more primary schools were to be established, over which a jury or committee of instruction, limited to certain number of members, had jurisdiction; the teachers were examined by this jury, and were appointed by the municipal authorities. In these schools were taught reading, writing, arithmetic, and the first principles of republican morals.

A central school was established in every department, and was divided into three *grades* or *classes*; in the first were taught drawing, natural history, and ancient and modern languages; in the second, the principles of mathematics, natural philosophy, and practical chemistry; in the third, general grammar and the fine arts, history, and legislation. Students of the first class must have attained the age of twelve years; of the second, the age of fourteen; and of the third, sixteen. Every central school was to have a library, a botanical garden, a collection of natural curiosities, and also of chemical and philosophical apparatus.

In the special schools were to be taught, astronomy, geometry and mathematics, natural history, medicine, the veterinary art, economy, antiquities, political science, painting, sculpture, architecture, and music.

The preceding contains a brief outline of the plan of public instruction adopted by the national convention, which, however, was never carried fully into execution, and which, in 1802, was superseded by a new system of organization of still shorter duration.

The authors of this new system were Fourcroy, Roederer, and Regnaud. This new system was submitted to the National Assembly on the 20th of April, 1802, and was, after much discussion, adopted. The principal features of this system—which has been on the one hand greatly overrated, and, on the other, too much depreciated—were these: It was divided into primary schools, secondary schools, lyceums,* and special schools.

The primary schools were situated in the parishes (*communes*) under the jurisdiction of the municipal authorities, and their number was in proportion to the population. The master had a dwelling-house free of rent, and his salary consisted of the fees paid by the parents of the scholars. The municipal authorities might admit pupils *gratis*, in the case of parents who were in extreme indigence. But the number of these gratuitous admissions could not exceed one-fifth part of the entire number of scholars.

In the secondary schools were taught the Latin and French languages, the first elements of geography, history, and mathematics; and any school, though under the management of a private person, in which the same branches were taught, was considered as belonging to this class. No school, however, could be established without the permission of the government. The secondary schools were placed under the jurisdiction of the prefect of the department, *arrondissement*, &c.

In the third order of schools, or lyceums, were taught the ancient languages, rhetoric, logic, and morals, also the principles of mathematical and physical science. Each district which had a tribunal of appeal, had at least one lyceum, which could not have less than eight professors. The students of the lyceums consisted of young men, placed there by the government; of scholars from the secondary schools who had undergone full examinations; of boarders, who paid their own expenses; and, lastly, of such as did not reside in the lyceums, but merely attended the lectures, and paid accordingly. Each lyceum had a provisor (*proviseur*), a superintendent of studies (*censeur d'études*), and an officer to take charge of the affairs of the school (*un procureur gérant les affaires de l'école*). They were nominated by the first consul, and formed the administrative council of the school. In every town containing a lyceum, there was established an office of administration (*bureau d'administration*), the members of which were the prefect of the department, the president of the tribunal of appeal, the

* I have preferred to employ lyceums, as the plural of lyceum, instead of lycon, because of its being more in use.

government commissary at the criminal court, the mayor and the provisor. This council met at least four times a year, but oftener when the provisor thought it necessary. The first consul named three superintendents, to make a yearly visit to all the lyceums of the republic, for the purpose of inquiring into the manner in which they were conducted. It was necessary that the office-bearers of the lyceums should be married, or have been married; and no female was permitted to reside within the circle of the students' residences.

When a vacancy occurred among the professors, the three superior government inspectors proposed one candidate, and the council of the administration another, and from these two persons the first consul was to appoint one. The three great office-bearers of the lyceums might be transferred, like the professors, from one lyceum to a higher one. This, however, could not be done without the approbation of the first consul.

The special schools were the schools in which the highest branches of literature were taught, and in which the student completed his education. They were placed, by law, under the jurisdiction of the minister of the interior. When a vacancy occurred among the professors, the first consul made choice out of three candidates proposed, by a class of the institute, by the upper inspectors of studies, and by the professors of the special school in which the vacancy occurred. The previously existing special schools were allowed to remain, and several new ones were formed; and one or more of these schools were attached to each lyceum, and governed by its council of administration.

In each fortress of the republic there was also established a special military school for five hundred *élèves* (pupils), who were under military law. Two hundred of these *élèves* were chosen from among the national *élèves* in the lyceums, and the remainder from the other schools. They were admitted after a proper examination. These military special schools were under the jurisdiction of the minister of war, who likewise had the appointment of the professors.

The republic maintained, at its own expense, six thousand four hundred *élèves* in the lyceums and special schools. Of that number two thousand four hundred were children of parents who had served in the army, magistracy, or other government employments. It was necessary that they should have attained the age of nine years, and be able to read and write. The other four thousand were chosen from the secondary schools, after a proper examination; each department presenting a certain number in proportion to its relative population.

These *élèves* could not remain longer than six years in the lyceums at the public charge. After completing their studies, they underwent an examination, and one-fifth part of the number were sent to the special schools, where they might be further maintained for two or three years, at the public expense. The government retained the right of disposing of the *élèves* according to circumstances. The annual maintenance of each student amounted to 700 francs (\$131.25), and the board paid by parents, whose children were not at the national charge, could not exceed this sum. The out-students, as they may be called, who merely attended the classes, paid a certain fee fixed by the council of administration.

All the buildings belonging to the lyceums were kept up at the public expense, and a sinking fund was formed from a part, not exceeding the twentieth, of the incomes of the professors and administrators, to be applied to the purpose of granting pensions to those professors who had served twenty years, or who, from particular circumstances, were rendered unable to discharge their duties as teachers.

Such is a brief sketch of the plan, adopted by the National Assembly in 1802, regulating the course of instruction throughout France. This plan differs from the preceding one mainly in substituting the lyceums in places of the central schools. The central schools were to have been one hundred in number, but not a third part of that number were ever established. The lyceums were thirty in number.

The most obvious defect of this system is, that it favored the rich rather than the poor citizens of the republic. It erected six thousand four hundred government-places for *élèves* who had passed through certain studies and made

the requisite proficiency. But this system left the primary and secondary schools to the people themselves to support. Of course it was only the children of those parents who were able to bear the expense of educating their children in those schools who could have any chance to become the élèves of the government. It is manifest that a great mistake was committed by the government in bestowing so much attention upon the lyceums and special schools, to the neglect of the primary and secondary, which were often suffered to fall through in poor villages and districts of the country.

The medical schools at Paris, Montpellier, and Strasbourg, were much improved, in various respects, and the medical science was advanced by the measures embraced in this new system, which, however, was soon destined to give way to another. This brings me to the third part of this article.

III. THE SYSTEM OF EDUCATION ESTABLISHED UNDER THE EMPIRE, AFTERWARDS MODIFIED DURING THE RESTORATION, AND GREATLY IMPROVED SINCE THE REVOLUTION OF JULY, 1830.

As nothing which was ancient or appertained to the days of royalty could suit the republic, so nothing which was republican could suit the empire. Napoleon, who desired to have every thing on a most magnificent scale, must needs introduce a system of education corresponding with the grandeur of his plans relating to every other subject. Accordingly, in May, 1806, a proposal was made and a law enacted to create the Imperial University. This law, however, did not go into operation until the 17th of March, 1808. This law has been the basis of all that has been done since that epoch to promote education in France. And the Imperial University, having been changed merely in name, was the Royal University during the restoration—that is, the reigns of Louis XVIII. and Charles X.—and is now under the new dynasty of the revolution of July, 1830, called simply the University of France. It will be more proper, then, to describe it as it is now, indicating, in passing, the changes and improvements which have been made in it since its original institution under the auspices and by the authority of Buonaparte.

And here it is proper to observe that the reader ought, at the outset, to have a clear conception of the meaning of the title here employed. An English or American reader is in the habit of attaching to the word *university*, the idea of a local institution, embracing one or more colleges established in one place and under the same government and laws. But the title *Imperial University*, or *University of France*, which is now its name, denotes rather a *system*, and includes every species of institution for education, from the lowest schools up to the royal colleges. In a word, it is the *ensemble* of the institutions for imparting education in France. And as the *University of France* comprises the whole of its institutions of this kind spread over the whole surface of the kingdom, so the twenty-six *academies*, which are included in the University, embrace subdivisions of the kingdom, each academy including two, or three, or more of the eighty-six departments into which France is at present divided.

The University of France is primarily under the government of a board or council of instruction, composed of six counsellors who constitute what is called the *Royal Council of Public Instruction*. The minister or secretary of state for public instruction is, *ex officio*, president of this council, and grand master of the University. This council is, at present, composed of the following named gentlemen.

The minister (M. Petet de Lozère) president, in place of M. Guizot, who went out of office when the late ministry resigned.

M. Villemain, *Vice President*, Peer of France, Councillor of State, *Member of the French Academy*, &c.

M. Rendu,

Baron Poisson, *Member of the Academy of Sciences*.

M. Cousin, Peer of France, Councillor of State, and *Member of the French Academy of Moral and Political Sciences*.

Baron Thénard, Peer of France, and *Member of the Academy of Sciences*.

M. Orfila, *Dean of the Faculty of Medicine*.

The council meets regularly at intervals to take into consideration the affairs.

of the University, and without their sanction almost nothing can be done in the business of instruction. Their powers are very great in regard to the schools connected with the University.

The affairs of the University come under two great sections, each having a president, and are subdivided into several sub-sections. One of these sections embraces all that relates to the appointment of professors and teachers, discipline, &c., and has four *bureaux*, or departments, for the four different principal objects. The other embraces all that relates to the administration of the various institutions of learning, and includes the salaries of the teachers, expenses for buildings, &c. &c. This section has three *bureaux* or departments. Each bureau has its proper number of clerks, &c. They are of course at Paris, where the royal council of public instruction resides and holds its meetings.

The duties of the royal council of public instruction have a very wide range, taking all appointments, promotions, and other changes in any of the public establishments for education. It examines and approves of the books which are to be used in those establishments, and makes a regular annual report to the government on the condition and progress of public instruction throughout the kingdom.

This council is assisted by a board of inspectors-general, who are charged with all that concerns the internal economy and regulations of the academies. Their duties consist in visiting them regularly, and seeing that they are properly administered. They have immense power in their hands. Their inquiries extend not only to the colleges, but even to the primary schools. They visit annually all the important literary establishments of the country, and have every power necessary to enable them to make a thorough investigation respecting the studies and conduct of the students, the manner in which the professors, teachers, and administrators do their duty, the state of the buildings, &c. &c. and they make full reports to the royal council. In discharging their duties of visitation, they divide the institutions among themselves, so that two look after the faculties of theology, two after those of law, two after those of medicine; whilst some investigate the affairs of the royal colleges, others those of communal colleges, &c. &c. The following named gentlemen are at present the *inspectors-general*.

M. Budan de Boislaurent,
M. Rouselle,
M. Ampère, *Member of the Academy of Sciences*,
M. Dinet,
M. Blanquet du Chayla,
M. Pouillet de Lisle,
M. Burnouf,
M. Cuvier, (Frederick) *Member of the Academy of Sciences*,
M. Naudet, *Member of the Academies of Inscriptions and Belles-Lettres, and of Moral and Political Sciences*,
M. Dubois,
M. Matter,
M. Dutrey.

I will only add, here, in relation to the royal council of public instruction, that they have the management of the *library of the University of France*, which is placed in the buildings of the Sorbonne.

Every academy is governed by a rector, chosen from among the office-bearers of the University.* The term of his office is five years, but he may be re-elected. Every rector has a council of two inspectors, whose duties consist in visiting the colleges and other establishments of education within the bounds of that academy. They perform, on a limited scale, the same offices as the inspectors-general of the University on a great scale. The academic council of the rector is bound to look after all the establishments of education in the

* What are called the office-bearers of the University are, 1. The president and councillors of public instruction. 2. The inspectors-general of the University. 3. Rectors of academies. 4. Inspectors of particular academies. 5. Deans of faculties. 6. Provisors and censors of royal colleges. 7. Principals of communal colleges, and directors of normal schools. 8. Heads of private institutions and master of boarding-schools (*pensions*)—these are for administration. The office-bearers for teaching are, 1. Professors of faculties. 2. Almoners of royal colleges. 3. Professors and adjunct (*agrégés*) professors of ditto. 4. Almoners and regents of communal colleges. 5. Masters of study (*maitres d'études*.)

departments embraced within the circle of the academy to which they belong. This council receives an annual report from the inspectors of the academy, and every quarter it sends up a report to the royal council. The academic council has great power over the various institutions of education which are subject to their supervision.

Having given the preceding general views respecting the structure of the University of France, and of the academies which compose it, I now proceed to give some account of the instruction which is given in the various establishments as well as these establishments themselves, included in the University of France. In doing this I shall commence with the lowest institutions in the scale, and thence ascend in regular order.

1. *Schools for Primary Instruction.* France is divided, according to law, and for municipal and other purposes, into 86 departments, 363 arrondissements, 2,835 cantons, and 37,187 communes. The communes being the smallest divisions of the country, are very convenient for the purpose of establishing a system of schools.

It is only since the revolution of 1830 that any well-matured and extensive plan has been adopted by the government to promote what is properly called primary instruction. Almost every previous effort was directed to institutions for the higher branches of education. This was a capital fault, and one whose consequences are deeply felt at this day. But with the late revolution, men came into power who had better views of this subject, and who entered, as soon as tranquillity was re-established, into the devising and executing of plans to furnish, if possible, the means of primary instruction to all classes of the community. Among these distinguished benefactors must be ranked the present enlightened sovereign of the country, who has taken the most lively interest in this subject. But it is to Mr. Guizot, the late minister of state for public instruction, that the nation is emphatically indebted for the excellent system of public schools for primary instruction which is now so well established. This distinguished scholar and Protestant was, for many years, a lecturer on various portions of history in the Sorbonne. He has written and published several historical works. At an early period of his life he translated Gibbon's *History of the Decline and Fall of the Roman Empire*; a work which was achieved in the most satisfactory manner. The revolution of 1830 brought Mr. Guizot into a more public station, and he has been, much of the time since that event, minister of state for public instruction. And when, owing to those numerous and unnecessary changes of the ministry which occur in France perhaps more than in any other country possessing a free government, he has been out of office, it is well known that he has exerted privately a controlling influence over the department for which he is so eminently qualified.

With all his efforts, however, to advance this good cause, it was not until June 28th, 1833, that Mr. Guizot succeeded in obtaining the passage of the law which has laid the foundation and erected the superstructure, through his ever-watchful guidance, of an excellent system of primary instruction. I will endeavor to give the outlines of this system in as few words as possible.

By the law to which I have just referred, every *commune* in the kingdom is required to have a school for primary instruction, or in case of inability, smallness of population, or any other cause, to unite for that purpose with some adjoining one. Of course it was contemplated that the more populous communes would have more than one school, inasmuch as it was believed that there should certainly be one for every neighborhood which embraced a population of two or three thousand souls.

The teacher, according to this law, is to be provided with lodgings for himself and his family, or to receive in money what is equivalent; he must receive at least 200 francs from the public, this is called his *traitement*; and the income derived from the monthly payment of the scholars for tuition, or rather the payment of such as are required to pay. The municipal council of each commune, who are required to furnish the house or lodgings for the teacher and his "*traitement*," are required to fix the monthly tuition-fee and collect it. They have also the power to decide what poor children of the commune shall be taught gratuitously.

In order to furnish the teacher's house and his *traitement* (the *minimum* of which is 200 francs or \$37 50 of American money), the commune is required to levy a tax for this special purpose, unless their ordinary revenues are sufficient. If they refuse or neglect to levy this tax, it may be levied upon them by the general government. If any communes cannot raise the money owing to poverty, the department to which it belongs is required to raise it for them, and, in extreme cases, the general government assists, but only to make up the 200 francs or minimum of the *traitement*.

The law also provides that there shall be a school for primary instruction of a higher order (*l'école de primaire instruction supérieure*) in each commune embracing a large town, and indeed in every commune whose population exceeds six thousand souls. These superior schools are supported in the same way as those just named,—by the commune, aided, when necessary, by the department and the state.

In every department a committee of seven men is appointed by the minister of public instruction, who hold their office for three years and who may be re-appointed, whose office it is to examine all persons who desire to become teachers. Three of this committee must be gentlemen connected with the University of France—that is, as president, professors, or teachers, in some college or institution within the department in which they live. The candidates for giving instruction in the first named schools of primary instruction are required to be examined on moral and religious knowledge, including the catechism of the denomination to which he belongs, and the Old and New Testament; reading; writing; methods of teaching reading and writing; elements of the French language; elements of arithmetic; and the system, established by law, of weights and measures. The candidates for the office of teachers, in the higher primary schools (*les écoles d'instruction primaire supérieure*) are required to undergo an examination in the same studies, and also in addition, in the more advanced rules of arithmetic; in geometry; mensuration; surveying; elements of natural philosophy and natural history; geography and history in general, and those of France in particular; the globes; music, particularly singing; and methods of giving instruction.

Each applicant, who is found worthy, receives a certificate (*brevet*) of capacity from this committee, which is valid for three years, and must then be renewed if the possessor continues to teach. Candidates for places as teachers must also have a certificate testifying to their good moral character. This *brevet* is to be given by the municipal authorities of the commune, or communes, in which he has lived during the last preceding three years.

The appointment of teachers is vested in a committee, appointed by the minister of public instruction in each *arrondissement*. But when the appointment is made, that committee must give proper notice of the fact to the rector of the academy within the bounds of which the *arrondissement* is situated, and also to the minister of public instruction who sends down to the teacher what is called his institution, or investiture with the office of instructor, which is in other words, a diploma or certificate that he has a right to teach.

There is in every academy, as I have already stated, a board of inspectors, whose duty it is to visit annually all the institutions of learning—colleges, pensions, primary schools, &c., within the bounds of that academy, and report to the minister of public instruction.

There is nothing to prevent the establishment of private schools for primary instruction. Indeed there is a very large number of such schools. They are of course supported by the voluntary contributions of the parents or are maintained by societies. All private schools are, however, subject to the same supervision as the public schools. The teachers must be examined and approved, and they must have a diploma or certificate from the minister of public instruction, investing them with the authority of office. But there is no difficulty in obtaining this. And indeed none of those obstacles which existed during the restoration now remain. The profession is open to men of all religious creeds, provided they are found to possess the qualifications which the laws prescribe.

Besides the inspectors of the academies whose duty requires them to visit all the schools at least annually, there is a committee appointed in each com-

mune or arrondissement whose duty it is to visit the schools within their district or charge very frequently, and examine into the manner of conducting them, the instruction given, &c. The curé or parish Catholic priest, and any other minister of the religion of the denominations recognized by law, if there be such a minister within the said district, are members of this committee. The committees of the departments appointed to examine and license teachers are organized in the same way. This arrangement secures a degree of religious influence, without which the religious community would not be satisfied.

As the Catholic religion is the religion of the overwhelming mass of the people, the religious instruction of the schools generally partakes very much of that character. It is true, however, that Mr. Guizot has labored hard to have the religious instruction as free from sectarianism as possible. To some extent he has been successful. In some parts of the kingdom where the Protestant population is equal, or nearly so, to the Catholic, or where there are still bitter animosities existing between the two sects, each is allowed to have its own schools taught by its own teachers, and yet maintained at the public expense as much as any of the other schools. Upon this plan the Jews have their own schools in several of the large cities. Of course any church or benevolent society, or number of individuals, may have a school at their own expense, and conducted in such a manner as may suit them, except that the teacher must have the requisite brevets of capacity, morals, and authority to teach.

The law of June 28, 1833, also contemplates the establishment of *asyles*, or infant schools, a considerable number of which have been established; and schools for adults, of which there are a few and their number is increasing. It also includes the normal schools for primary instruction, of which I shall speak more fully hereafter.

Such is a brief outline of the system of primary instruction as established in France by a law passed on the 28th of June, 1833. The information here given has been derived from a quarto volume, of nearly 500 pages, prepared by Mr. Guizot, and which, besides containing a report to the king of seventy pages, made on the 15th of April, 1834, also embraces eighty-one documents, some of which are of great length, being copies of all the circulars addressed by him to the prefects of the departments, mayors of the communes, rectors of the academies, teachers of schools, &c. &c. This volume is an enduring monument of praise to the talents, the zeal, the perseverance, and the wisdom of its author. It is wonderful how much he accomplished within less than ten months. The law was passed, as I have said, on the 28th of June, 1833, and by the 15th of the succeeding April, the whole system may be said to have been established. It is almost incredible that one mind should have been able to direct so various and general a movement, lay down so many and efficient plans, anticipate and overcome so many obstacles. And before I pass from this subject it may be interesting to present a few facts which are brought to light in the report which Mr. Guizot made to the king on this occasion.

One of these facts is that immense as are the difficulties which lie in the way of establishing a thorough system of primary instruction in a country densely settled, where prejudices had the growth of centuries, and so much was to be done as was the case in France, they were boldly grasped by a giant's hand and made at once to yield. The energy with which the government went to work is apparent from this one circumstance, which I select out of many.—It was essential that the state of education in France should be accurately and thoroughly known when this new system was about going into operation. In order to accomplish this, Mr. Guizot, by a circular letter, called into this service four hundred and ninety men, who were mostly professors in colleges and literary men. The enterprise commenced in September and lasted until December (1833), and employed 10,278 days, and cost 131,517 francs and 75 centimes, which make \$25,221 93½. This large amount of money was cheerfully and wisely laid out for the purpose of acquiring important information.

The second thing worthy of notice is, the striking facts which this widespread investigation brought to light. I can only give a summary of them. It is as follows:—There were in that year (1833) 26,180 communes and unions of communes which had schools for boys (the inquiry related only to schools for

boys); the whole number of such schools was 33,695, of which 22,641 were public schools, and 11,054 were private; the whole number of scholars who attended these schools, that year, was 1,654,828, of whom 1,277,664 were pay-scholars, and 377,164 received their instruction gratuitously; the average allowance for the *traitement* of the 18,113 teachers who received such a subsidy was 241 francs, 88 centimes; the average of the monthly-fee or subscription was one franc and eighteen centimes (about twenty-two cents of American money). The number of schools well supplied with books, &c. was 19,192, and the number of those which were badly supplied was 14,503; the number of good schools was 15,601, of moderately good 14,355, and of badly conducted 3,739. It also appeared that at least 746,350 boys between the ages of five and twelve years were not at school that year. Indeed the number was probably quite 800,000. These are some of the results which were ascertained by that investigation.

Another very interesting topic in Mr. Guizot's report, made on the 15th of April, 1834, is the estimate which he made of the expense which would be encountered for the public schools of primary instruction during that year. This estimate was founded on the documentary evidence which he had obtained from the departments and communes. It is as follows: The number of schools for primary instruction 28,800; the number of schools for primary instruction superior, 283; expense of hiring school-room, 1,428,096 francs; salaries of teachers (only their *traitement*) 9,160,470 francs, of which sum the communes were to furnish 130,496 francs from their permanent funds, such as those derived from legacies and endowments, 4,509,365 francs from their ordinary revenues, and 2,711,078 francs from special taxes; while the departments were to furnish 1,232,675 francs, and the state or general government 576,854 francs. This estimate does not include the sums to be paid by the parents in the shape of the monthly tuition-fee, nor does it embrace the expenses of the normal schools. It will be observed that this estimate refers only to the public schools for primary instruction, and does not comprehend the private schools.

Another interesting subject which is brought to light in the report of Mr. Guizot, above-mentioned, is that relating to the books in circulation in France, which are designed for primary schools. On the 12th of August, 1831, the government appointed a commission to examine all the books designed for primary instruction, which were to be found in France, whether in the French language or any other which is used within the kingdom. This commission commenced its session on the 1st of September of that year, and from that epoch down to the 1st of March, 1834, it examined in all 1,117 different works embracing 1,382 volumes. These 1,117 works treat of twenty-eight subjects. As many as 83 related to the art of reading, 23 to writing, 157 to French grammar, 334 to moral and historical subjects, 109 to general history, 63 to the history of France, 2 to music, 66 to arithmetic, 9 to astronomy, 3 to hygean counsels, and the others to various subjects, such as statistics, geography, biography, travels, geometry, surveying, &c. &c. These books the committee were directed to arrange in classes according to their merits. This they have done as follows: classical books, 5; excellent books, 11; good books, 135; defective books, 99; books which need modifying, 167; books not fit for use, 562; dangerous books, 29; books not decided upon (either because of their publication not being completed, or a new and improved edition being announced), 34; and books which do not belong to elementary instruction though they bear that title, 75. Of the 151 works which are embraced in the first three classes, and which alone are fit, in opinion of the committee, to be used in the schools of primary instruction, 11 are on the art of teaching, 5 on the methods of reading, 2 on the proper modes of writing, 10 on arithmetic, 2 on linear drawing, 1 on geometry, 3 on surveying, 18 on French grammar, 2 dictionaries, 8 on geography, 2 on cosmography, 2 on astronomy, 20 on history, 3 on biography, 18 on moral subjects, 25 on moral histories, fables, &c., 2 of travels, 1 on natural history, 1 on mineralogy, 1 on physical science, 1 on chemistry, 2 on music, 1 on the principles of law, 3 on elements of agriculture, 1 on political economy, 2 on commerce, arts, trades, &c., 2 almanacs, and 2 on hygean counsels.

A fifth fact of great interest, which may be mentioned as contained in Mr. Guizot's report, is the solicitude which he has manifested to have right books

introduced into the schools for primary instruction. As soon as possible after the passage of the law of June 28, 1833, he caused five school books to be prepared; the first is entitled, "The Book of Moral and Religious Instruction;" the second was, "Alphabet and First Book of Reading;" the third was, "A Manual of Arithmetic;" the fourth, "A Manual of Grammar and Orthography;" and the fifth, "A Manual of History and Geography." The pains which Mr. Guizot has taken to introduce religious instruction, founded on the Sacred Scriptures, is worthy of all praise, and manifests his just views of what education ought to be. Among the items for which he made appropriations out of the 1,500,000 francs which the Chambers granted to his department for 1834, are to be found 20,000 copies of the New Testament, and 20,000 copies of the "Book of Religious and Moral Instruction," mentioned above, and which were given to poor children. Within a few years he has succeeded in introducing the Scriptures into very many of the schools for primary instruction which are under the control of government, a fact which I have learned from him personally in conversation, as well as from the report to which I have so often referred.

A sixth fact of importance which this report reveals, is the astonishing smallness of the number of school-houses, or school-rooms, owned by the communes. It appears that the greater part (21,089 out of 37,187) of the communes, in 1833, were in the habit of hiring rooms or places in which their primary schools were held. Mr. Guizot properly considers this fact as a great evil. It also shows conclusively how greatly the subject of primary schools had been neglected in France. For had it been otherwise, the communes would not have been destitute of school-houses, owned by themselves, and centres of deep interest, with which, as with the parish churches, the best feelings of the people would have been most closely united. To remedy this evil Mr. Guizot proposes that an effort should be made to build or buy houses, so that every commune and every school district should have one. To do this would cost 72,679,908 francs, or more than \$14,000,000. Enormous as this sum is, he shows that the communes, aided by the government, could raise it in the course of some twelve or fifteen years, and thus accomplish an object of the first importance. It is proper to remark, that in a country of such a dense population as France possesses, it is not so easy a matter for each commune or school district to own a school-house. Still it is indispensable to the prosperity of the cause of education.

I will mention but one more fact of great interest which is mentioned in that report and the accompanying documents, and which is, the most laudable effort which Mr. Guizot has made to induce the teachers of schools to deposite in savings-banks a twentieth or some other part of their salaries, to supply the wants of old age. Much difficulty was indeed found in getting the savings-banks, which are now numerous in France, to come into the precise arrangement which he wished to make on this subject. But the plan is a noble one, and will accomplish incalculable good. Mr. Guizot has also done much in every possible way to elevate the character and profession of teachers throughout the kingdom, and one of the most efficient ways of doing this he has found to be that of seeking out and rewarding in a special manner those whom he has found to be most capable and deserving.

Having now given as full an account of the system of schools for primary instruction in France, established since the late revolution, as the limits of this article allow, I pass on to the next subject in order.

2. Normal Schools for Primary Instruction. Normal schools, or schools to prepare teachers for the schools for primary instruction, may be considered as an appendage of the present system of education in France from its commencement in 1808. The law directing the establishment of such institutions was ordained that year. But little was done, however, to advance this part of the system, as is evident from the fact that in 1828, that is after the lapse of twenty years, there were only three normal schools in the whole kingdom. But after the revolution of 1830, this part of the system as well as every other soon felt the powerful hand of Mr. Guizot. In 1832, the number of these institutions had increased to forty-seven, and in April, 1834, as I learn from Mr. Guizot's

report to the king, there were sixty-two,* and measures were adopting to establish fifteen more.

According to the law of June 28, 1833, each department is required to establish and maintain a normal school, or in certain circumstances, to unite with others in doing so. In conformity with this provision of the law, as many as seventy-three of the departments had either established said schools separately, or had done so by a union of two in some cases. And the prospect was good that soon the remaining thirteen departments would fully comply with the law.

These normal schools are maintained chiefly at the expense of the departments, the state rendering some aid when necessary. Those of the students who are able to do it pay for their board and other expenses connected with it, such as fuel, &c. &c. The tuition is free, the salaries of the professors being paid out of the funds provided by the departments. The greater portion of the students, however, are supported by scholarships (*les bourses*, as the French call these foundations) which have been founded, or rather maintained, by the departments, the communes, or the state. In 1834, the number of students in the above-mentioned sixty-two normal schools was 1,944, of whom 1,542 were *élèves internes*, that is, boarders in the buildings of these schools, and 402 were *élèves externes*, or students who boarded out among the families of the villages or cities in which the schools are situated. And of these 1,944 students, 1,308 were *boursiers des départements*, that is, beneficiaries, as we term them, of the departments, and supported at their expense; 245 were *boursiers de l'état* or general government; 118 were *boursiers des communes*, and 273 bore their own expenses.

The course of studies in these normal schools contemplates a curriculum of two years, and this is the period which almost all of the students spend in these institutions. A chaplain is attached to each to impart religious instruction. This officer is usually some curé or other minister of the gospel who resides in the neighborhood, and who receives a salary for his labors. To a great extent the Catholic and Protestant students are assorted, as it were, that is, in some of the normal schools all the students, or almost all, are Protestants, and in others they are Catholics. But in those schools where they are intermixed, a religious instructor, who is invariably a minister of the gospel, of each religious denomination is employed to instruct the pupils of their respective persuasions. In no case, either in these normal schools or in the colleges under the control of the government, are the students of one denomination compelled to be present at the religious instructions of another.

The total annual expense of supporting the normal schools which were established in 1834, including those which were about to go into operation, was estimated at 1,653,424-84 francs, of which the departments were to bear 1,119,489-58 francs, and the state, the communes, and the students who were able to sustain their own expenses, were to bear the remainder.

It was calculated that when the intentions of the law were fully carried into effect, there would be near eighty normal schools in the kingdom, and that they would furnish teachers enough to fill the vacancies created by death or other causes, or by the erection of new schools. In a country whose population is so dense, and where it is so difficult to change from one pursuit to another, those who become teachers of primary schools seldom abandon the profession.

In many cases, what are called the schools of superior primary instruction are connected with the normal schools, and taught by the professors. A few model schools have been established, which are only another species of normal school, and need not be described particularly. In some cases, also, classes composed of those who are preparing to become teachers are attached to the colleges, royal or communal.

Inasmuch as I have stated what are the branches of knowledge on which the teachers in the schools of primary instruction, both common and superior, are examined previously to receiving a brevet of capacity from the proper authorities, it is not necessary to state the studies of the normal schools, for they are

* It will be seen in another part of this article that the present number of normal schools is fifty-six, exclusive of the classes taught in some of the royal colleges.

the same. I therefore pass on to give an account of the next school in the scale, as one ascends.

3. Pensions and Institutions. Pensions and institutions belong to the same class of establishments for education. The only difference between them is, that in the institutions the studies are supposed to be by the law, and generally they are in fact, more advanced than in the pensions. Both are what we should call private boarding-schools. Yet both may have, (and often this is so in fact,) in addition to the *internes*, as the French call them, (or *boarders*, as we should call them,) *externes*, that is, day-scholars who board with their parents or friends. In the pensions and institutions for boys, in addition to the highest branches of an education in the French, the youth may prosecute their studies preparatory for an entrance into college. In the pensions and institutions for girls, the young ladies of France acquire their instruction in the higher branches of knowledge appertaining to their education.

In point of rank the *directeurs des institutions* (the principals of the institutions) precede the *maîtres des pensions* (the masters of the pensions), and this is observed in all public processions.

Although the pensions and institutions are private seminaries of learning, yet they form a part of the system of establishments of education which constitutes the University of France, and are regularly visited by the inspectors of the academies within the bounds of which they are situated. The teachers in each must have brevets of capacity and morality, as well as diplomas of authorization, granted, in the name of the king, by the minister of public instruction, and signed by him, and by one of the council of public instruction, and also by one of the inspectors-general of the University of France. The heads or teachers of the institutions pay, each, annually, the sum of 150 francs to the University, for license to have an institution, and the masters (*maîtres*) of the pensions pay, each, for the same privilege, seventy-five francs annually. In addition to this, each institution and pension is required to pay one-twentieth part of its income, whether from the tuition of its pupils, or the board of such as live in these establishments, into the treasury of the University of France. These moneys constitute a portion of the fund which is annually devoted by the government to promote education, through every gradation from the schools of primary instruction up to the several faculties. The largest portion of that fund is, however, derived directly from the national treasury, by a special vote of the Chambers, and which is made upon the presentation of the budget of the minister of public instruction.

The studies pursued in the pensions and institutions for boys are the same as are pursued in the communal and royal colleges. They consist of the French, Latin, Greek (and often the English, German, and Italian) languages, mathematics, natural philosophy, chemistry, geography, history, logic, moral science, &c. And according to the theory and law upon which the University of France is established, the pupils of these private establishments are required to follow the colleges, as it is called. That is, they are required to be taken daily to some college, either communal or royal, to recite their lessons to the professors, with the students who lodge, if any, in that college. Indeed, in that case, they are considered as being students of that college. Any one who has been in Paris, or in other large cities of France, must have often met companies of boys and young men marching along the streets, with one or two older persons with them. They were the pupils of some pension or institution going to their college to recite their lessons. Ordinarily, they go twice a-day, and spend two hours, at each visit, at the college. Whilst in the pension or institution, they prosecute their studies under the superintendence of the head or master, and are daily drilled by him in the lessons to be recited, or such as have been recited, at the college.

It is obvious that this plan, if adhered to, requires but one or two teachers or heads to a large pension or institution. But though the theory and the law are such as I have stated, yet strict compliance is not always required. This is more especially the case since the late revolution. Where it is adhered to, the pupils have to pay a regular tuition-fee to the college which they frequent. It

often happens now, in cases where the pupils are not taken to any college, they prosecute regularly the same studies in the pension and the institution, with the exception of those of the last year or two. Indeed, sometimes they do not attend, at all, any college, and yet if found to be deserving, upon an examination by the professors of a college, they receive their certificate of letters, or science, or both, just as they are qualified. Those, even, who pursue their studies privately, that is, at home with private teachers, as is sometimes the case, may receive these certificates from a college in the same way, that is, by undergoing a proper and well-sustained examination.

From this statement it must be manifest that a collegiate education, or what is equivalent thereto, together with the certification of its completeness, may be obtained in France upon terms as liberal as it is possible to conceive of. Any man who can make it appear to the professors of a college, upon an examination, that he has prosecuted successfully all the branches of knowledge included in the college circle, may receive the appropriate degree, and rank as a graduated member of that college. And it might not be amiss to ask why it should not be so every where?

Theoretically speaking, the students of pensions are required to continue in those seminaries until they are prepared to enter what is called the *troisième* or *quatrième* (third or fourth) class in the colleges. After that they are required to enter an institution, if they prefer continuing in a private seminary to entering a college. But in point of fact this rule has not been very strictly observed, during the last several years. And it is not uncommon for students to remain in a pension and pursue all the studies of the college curriculum without going at all into an institution, employing that word in the sense in which it is used in the arrangement of the University of France.

4. *Colleges.* The colleges of France are of two sorts, *communal* and *royal*. The former are numerous, exceeding three hundred, as the reader will find in another place, and are supported principally by the communes in which they are respectively situated. It is for this reason that they are called communal. They are to be found in almost every important city, town, and borough of the kingdom. The latter are much fewer in number, being only between forty and fifty, and are supported chiefly at the expense of the government. Every academy has at least one within its bounds, as will hereafter more fully be shown. They are established only in the most important cities and towns of the kingdom.

Some of the communal colleges have endowments which yield them some revenue; but generally they depend for their support upon the tuition-fees, graduation-fees, &c. of the students. As a general fact it may be stated that the professors and other officers of these colleges receive very small salaries, varying from 1,000 francs to 3,000 and sometimes more. The professors often devote a portion of their unoccupied time to teaching private scholars, to giving instruction in schools, or to some other literary employment. It ought to be said, however, that the communal colleges are almost always situated in the smaller cities, and in the towns and villages where the expenses of living are exceedingly low.

The royal colleges derive almost their whole support from the government. Their professors' salaries are paid from the budget of the minister of public instruction. And there is provision made for the maintenance of many students at the public expense. There are, however, many students in the royal colleges who bear their own expenses. Not only does the general government have scholarships (*bourses*) in the royal colleges, but also the departments are allowed to make the same kind of provision for the maintenance of poor young men of distinguished talents. The same thing is done to some extent by the communes for the support of young men of promise in the communal colleges.

The salaries of the professors in the royal colleges are generally very moderate, seldom exceeding 3,000 or 4,000 francs, and in many cases are not more than 2,000 or 2,500 francs. In some cases they are even as low as 1,200 or 1,500. The salaries, in some cases, depend much upon the nature of the professorship. Of course much depends also on the situation of the college. The

salaries of the professors in the royal colleges in Paris and Versailles and other large cities where the expense of living is great, are much higher than in the colleges situated in cities where that expense is less. It may be stated as a general remark, that the salaries of the professors in the royal and communal colleges, are much smaller than are the salaries of professors in colleges in England and the United States. This is owing both to greater cheapness of living in most places in France remote from the large cities, and even in them if remote from the capital, and to the facilities which exist for obtaining considerable incomes from other literary sources. Besides this, there is another reason why the salaries of professors may be smaller, comparatively in France than in England or the United States, which is, that in France provision is made by which a considerable pension is granted to aged professors, or those who were formerly professors, provided they devoted at least twenty years of their lives to that employment. This pension, to aged and infirm men, is a source of great support and comfort.

The following is an outline of the studies which are pursued and their order in both the communal and royal colleges. The pupils are required to be eight years of age when they enter, to be able to read and write, acquainted with the elements of arithmetic, and must bring certificates of having been vaccinated, from an authorized physician, and of good conduct from their former teachers.

The first two years are devoted to preliminary studies which comprehend sacred history, French and Latin grammar, geography, arithmetic, and writing. This course is introductory to the more appropriate studies of the college, which comprise Latin, Greek, and French literature, geography, ancient and modern history, mythology, Roman and Greek antiquities, and the elements of the natural sciences. For the prosecution of these studies the course is divided into six classes ordinarily, (in a few cases *eight*,) each of which is considered as requiring a year for its period. To each class is appointed one professor. In the royal colleges of Paris there are two professors for the first class,* that of rhetoric, which is, however, the last in the course as it regards time. The classes are named numerically, *first*,* *second*, *third*, *fourth*, *fifth*, *sixth*;—in French, *seconde*, *troisième*, *quatrième*, &c. In the order of their time these classes are taken in a reverse manner, the *sixth* coming first, and the first or class of rhetoric comes last, and concludes the course of what is called letters.

The following is a summary view of the studies of each class in the order of their prosecution.

The Sixth Class (1st year).

Lessons from the *Selectæ e profanis*, or *de Viris illustribus urbis Romæ*; the fables of Phædrus compared with those of La Fontaine; ancient and modern geography compared; mythology, with themes on the same; writing and arithmetic.

The Fifth Class (2d year).

Extracts from *Justin* and *Cornelius Nepos*, Cicero's Familiar Letters, Elements of the Greek language, and Æsop's Fables, Greek and Roman antiquities, and themes on the same subjects.

The Fourth Class (3d year).

Extracts from *Quintus Curtius*, *Livy*, *Commentaries of Caesar*, *Cicero de Amicitia* and *de Senectute*, *Lucian's Dialogues*, the *Cyropædia of Xenophon*, the *Bucolics and Georgics of Virgil*, the *Metamorphoses of Ovid*, composition of Latin poetry, themes on the elements of natural science, drawing, which commences this year, and is continued in all those which follow.

The Third Class (4th year).

Tacitus, *Sallust*, *Latin and Greek Moralists*, the *Æneid* and *Iliad*, themes as in the preceding class.

* Instead of *first*, that class is ordinarily called the class of rhetoric.

The Second Class (5th year).

Orations of Cicero, the Iliad, Æneid, Elements of Rhetoric, Narrative compositions. Ancient history, Roman history, history of the middle ages, and modern history are pursued in this class, and indeed in all the classes.

The Rhetorical Class (6th year).

Conciones e veteribus Historiis excerptæ, Extracts from the orations of *Cicero* and *Demosthenes*, *Conciones Poeticæ*, and the Greek tragic writers, the principles of eloquence and rules of composition, Latin verses, French and Latin composition, and Latin and Greek translation.

This is a brief outline of the portion of collegiate education which embraces the study of what is called Letters. The study of the sciences forms the next division and occupies two years. The number of professors in each of the colleges out of Paris, for the course of sciences, is four, whilst in some of those in that city the number is greater.

The first year's course of sciences comprises logic, metaphysics, morals, with the rights of nature and of nations, arithmetic, geometry, rectilinear trigonometry, algebra. At the commencement of each mathematical lesson, a summary of the preceding one is given; at the same time the scholars are interrogated upon what was then treated of, and their exercises are examined. The philosophical lecture, or rather recitation, is in Latin.

The second year is wholly devoted to the prosecution of mathematical and physical science, and the subjects are the following: statics, elements of algebra, application of algebra to geometry, physics, chemistry, elements of physical astronomy, drawing, descriptive geometry, natural history and physical science. To the lectures on the subject of natural history the members of the third, second, and rhetorical classes are also admitted.

This is the entire course of college study in France. It is essentially the same both in the communal and the royal colleges. It will be perceived that, followed literally, it would require ten years, and supposing that the student enters when eight years old, he will have reached his eighteenth year by the time of the completion of the course. When a young man has gone through the whole course which I have described, he is entitled to two diplomas, or rather certificates, one for letters, the other for sciences.

It ought to be added that a student is not bound to adhere literally to this course. If qualified, he may enter an advanced class. And, indeed, he may attain the certificates above mentioned, if upon an examination, he is found worthy of them, without having been a member, strictly speaking, of any college. This is not, however, the usual course. On the contrary it is almost universal to spend at least two or three of the last years in some college.

Two examinations take place annually in the colleges; one in May, by the inspectors of the academy within whose bounds they are respectively situated, assisted by the provisor and censor; the other in October, by the rector, assisted by the academic council. On these occasions prizes are distributed to those who are most distinguished for their merits and proficiency.

The council of administration (or what is in our country called the faculty) of each college consists of the following officers:

Provisor, or president, who has the oversight of the college.

Censor, who has charge of the studies of the students.

Almoner, or chaplain, who gives the religious instruction.

Steward, (*économé*).

Professors.

Assistant or adjunct professors, (*agregés*).

Directors of study (*maîtres d'études*), who superintend the studies of the pupils when they are not with the professors.

The royal colleges are divided into four classes, according to the amount of board paid by the scholars, and the value of the professors' salaries.

Those of Paris and Versailles form the first class; the board and salaries in which are the highest, and are as follows:—

		<i>Francs.</i>	<i>Dollars.</i>
Board,	{ Paris,	900.....	168 50
	{ Versailles,	750.....	140 62½
Salaries,	{ Provisor,	5,000.....	937 50
	{ Censor,	3,500.....	656 20½
	{ Almoner,	do.	do.
	{ Steward,	3,000.....	562 50
	{ Professor of 1st class,	do.	do.
	{ Professor of 2d do.,	2,500.....	468 75
	{ Professor of 3d do.,	2,000.....	375 00
	{ Director of study,	1,200.....	225 00

The second class of royal colleges, in regard to expenses and salaries of officers, embraces those of Rouen, Strasbourg, Lyons, Marseilles, Bordeaux.

		<i>Francs.</i>	<i>Dollars.</i>
Board,	{	750.....	140 62½
	{ Provisor,	4,000.....	750 00
Salaries,	{ Censor,	2,500.....	468 75
	{ Almoner,	do.	do.
	{ Steward,	2,000.....	375 00
	{ Professor of 1st class,	do.	do.
	{ Professor of 2d do.,	1,800.....	287 50
	{ Professor of 3d do.,	1,500.....	281 25
	{ Director of study,	1,000.....	187 50

The third class comprises those of Rheims, Caen, Amiens, Douai, Metz, Besançon, Dijon, Grenoble, Nismes, Montpellier, Toulouse, Orleans, Angers, Nantes, Rennes.

		<i>Francs.</i>	<i>Dollars.</i>
Board,	{	650.....	121 87½
	{ Provisor,	3,500.....	656 20½
Salaries,	{ Censor,	2,000.....	375 00
	{ Almoner,	do.	do.
	{ Steward,	1,600.....	300 00
	{ Professor of 1st class,	1,800.....	337 50
	{ Professor of 2d do.,	1,500.....	281 25
	{ Professor of 3d do.,	1,200.....	225 00
	{ Director of study,	800.....	150 00

The fourth class of royal colleges includes those of Nancy, Avignon, Tournon, Rhodès, Cahors, Pau, Poitiers, Bourges, Pontivy, Limoges, Clermont, Moulins.

		<i>Francs.</i>	<i>Dollars.</i>
Board,	{	600.....	112 75
	{ Provisor,	3,000.....	562 50
Salaries,	{ Censor,	1,500.....	281 25
	{ Almoner,	do.	do.
	{ Steward,	1,400.....	262 50
	{ Professor of 1st order,	1,500.....	281 25
	{ Professor of 2d do.	1,200.....	225 00
	{ Professor of 3d do.	1,000.....	187 50
	{ Director of study	700.....	131 25

Besides the fixed sum for board, the scholars who bear their own expenses also pay fifty francs per annum for the use of books, &c. in the colleges in the department, and one hundred francs in the colleges which are situated in Paris.

In each royal college there are forty-one royal scholarships or bursaries (*bourses*), which are appropriated to the maintenance of scholars in the following manner:—

Scholars with entire bursaries,	20	making 20	bursaries.
Do. with three-fourths of a bursary each,	12	do. 9	do.
Do. with half of a bursary,	24	do. 12	do.
Total, scholars,		56	41 bursaries or foundations.

Those who have full bursaries are received altogether gratis; the others must make up the price of board annually in advance.

The value of royal bursaries differs in the different classes of royal colleges:—

	Francs.	Dollars.	
In Paris and Versailles it is	750.....	140 62½	per annum.
In the 2d class of colleges,	625.....	117 18¾	
In the 3d do. do.	550.....	103 12½	
In the 4th do. do.	500.....	93 75	

The annual expenses of the royal colleges, so far as the government is concerned, are paid out of the budget. A few years ago, including professors' salaries, bursaries, &c. they amounted to 1,800,000 francs (\$337,500 00).

Normal School for the preparation of Professors for the Colleges.

Before I take leave of this part of the subject, I will call the attention of the reader to a most important institution, which is situated at Paris (No. 115 rue St. Jacques) and which is maintained at the expense of the government. It is a school in which those who devote themselves to the vocation of professors in the colleges of France may prosecute their studies, and make those high attainments in the branches which they will have to teach at a future day, which will qualify them to enter with great advantage upon their offices as professors. This institution is under the immediate direction and government of the minister and royal council of public instruction. The board and instruction are gratuitous, and successful candidates are considered as royal beneficiaries (*boursiers*). They are chosen after a public examination (*concours*) which is held by the proper authorities in each Academy of the University. This examination is held annually from the 5th to the 10th of August. The applicants must have inscribed their names as such between the 15th of June and the 15th of July preceding. The principal conditions of admission are,—1. Not to be under 17 nor over 23 years of age. 2. To have completed the course of study, including philosophy, in a royal or communal college in the kingdom, and the production of certificates of that fact as well attestations of morality, &c. 3. To have obtained the grade of bachelor of letters and of sciences, the diplomas of which shall be presented, together with a legal authority from the applicant's father, mother or guardian, to contract the engagement which he has to make in entering this institution. Besides attending the lectures which are given in this institution, the pupils are allowed to attend those which are given by the faculties of sciences and letters in the College of France, the Museum of Natural History, &c. The course of studies extends through three years.

The following is an outline of the course of study, with the names of the teachers (*Maitres de Conference*, as they are called) and assistant teachers.

Section of Letters.

First Year.

M. Lebas, *Grammar and Greek Language.*
M. Gibon, *Latin and French Literature.*
M. Filon, *Ancient History.*
M. Garnier, *Philosophy.*

Second Year.

M. Guigniaut, *History of Greek Literature.*
M. Rinn, *History of Latin Literature.*

M. Nisard, *History of French Literature.*
M. Michelet, *Modern History.*
M. Damiron, *History of Philosophy.*

Third Year.

M. M. Guigniaut, } *Ancient, French, and Foreign*
Rinn, & Nisard, { *Literature.*
M. Damiron, *Philosophy.*
M. Michelet, *History.*

Section of Sciences.

First Year.

M. Levy, *Algebra, Astronomy, Calculation of Problems, &c.*
M. Leroy, *Analytical and Descriptive Geometry.*
M. Guerin, *Chemistry.*
M. Delafosse, *Botany.*

Second Year.

M. Levy, *Infinitesimal Analysis.*
M. Pécelet, *Physics.*
M. Delafosse, *Mineralogy and Vegetable Physiology.*

Third Year.

M. Leroy, *Mechanics.*
M. Pécelet, *Physical Manipulation and Construction of Instruments.*
M. Guerin, *Chemical Manipulations and Analyses.*
M. Delafosse, *Geology, Mineralogy, and Botany.*
M. Valenciennes, *Zoology, Comparative Anatomy, and Physiology.*
M. Duvivier, *Drawing-Master, Attached to the Section of Sciences.*
M. Chevet (adjunct), *Chemistry.*
M. Callot, *Physics.*

This institution owes its existence to a very enlightened policy. It was first established many years ago. It was, however, dissolved by Charles X. Under the present dynasty, and especially by the exertions of M. Guizot, it has been re-established and brought to its present flourishing state.

5. *Faculties.* We come now to the highest courses of studies, which are taught by what are called the faculties. These faculties are five in number, viz. the faculties of theology, of law, of medicine, of mathematical and physical sciences, and of letters. The first three, it will be perceived, are for those who intend to devote themselves to the professions of theology, law and medicine. The other two—those of sciences and letters—are designed to qualify candidates for these professions, or to give instruction to those who, having no profession in view, wish to devote themselves to literature in general, or to the business of authorship.

The faculties are, in other words, the places, or to speak more properly, the groups of professors whose appropriate work is to deliver lectures on the subjects appertaining to their professorships, and to examine the persons who desire degrees in the respective faculties. I have already stated that the University of France is divided into twenty-six academies, each of which includes two or more departments. It does not necessarily happen that all these five orders of faculties are to be met with in the same academy. This may occasionally be so, as in the case of the Academy of Paris; but it is a rare occurrence, and an academy has seldom more than one, two or three faculties within its limits, as will fully appear hereafter.

At the head of each faculty is a dean, chosen from among the professors, and under the authority of the rector of the academy. He convokes and presides over its meetings, which must take place at least once a month, but oftener if necessary. The secretary, who is at the same time treasurer and keeper of the archives, conducts all the details of business, regulates the receipts, expenditures, &c. and keeps the accounts of the faculty. The dean performs the same duties in the faculty as the rector does in the academy. He looks after its interests, and sees that all the laws, statutes and regulations are duly observed.

I suppose the theory of this organization to have intended that young men, after having completed the regular curriculum or course in college, or what may be equivalent, and received the certificate of that fact from the college authorities, which I have already spoken of fully,—should enter one of the faculties of letters and sciences; or both in succession, as the case might require, and there attend a course of lectures, before they could enter any one of the faculties of theology, law or medicine. And many pursue this course. But it is not absolutely necessary. If a young man has received a certificate from a college that he has been examined and pronounced well acquainted with the studies pursued in the colleges, he may go to a faculty of letters, and, after an approved examination, receive a diploma from that faculty. He may do so with respect to the sciences, provided he is a sufficient scholar.

It is, however, different in regard to the three other faculties, viz: those of theology, law, and medicine. A candidate for a degree in those faculties must enter as a regular student, and go through the course of lectures and studies, and then be examined by the faculty under whose direction he pursues his studies.

The salary of a professor in all these faculties is 3,000 francs (less than \$600) and is derived from the State; but there are also some additions from inscription and examination-fees. Besides, most of these professors have other employments, and many of them very lucrative ones, as in the case of the medical and law professors, and all are able to obtain considerable sums from their literary pursuits.

The faculties of theology are eight in number, and are situated in Paris, Aix, Bordeaux, Lyons, Rouen, Toulouse, Strasbourg, and Montauban. Two of these are Protestant, viz: those of Montauban, for the Reformed (Calvinists) and Strasbourg, for the Church of the Augsburg Confession (Lutheran). The other six are Catholic. As the number of professors, with their respective subjects of instruction, will appear in another part of this article, I will not state it here.

A diploma from a faculty of letters, is requisite to enable a person to become a student in this faculty. The course of study for one who takes the degree of bachelor of theology, is three years; for the degree of licentiate, it is necessary to have been a bachelor one year at least, and defended two theses, one of which must be in Latin. To obtain the degree of doctor in theology, the candidate must defend a final and a general thesis. The fees in the theological faculties are not great. A diploma of bachelor of theology costs about 25 francs, or less than five dollars.

I would here add that the government gives annually to the Catholic seminaries, for the education of young men for the ministry, 2,525 *bourses*, valued at 400 francs each, making in all the enormous sum of one million and ten thousand francs, or one hundred and eighty-nine thousand three hundred and seventy-five dollars. Whilst to the Protestants it grants annually 30 entire *bourses* and 60 *demi-bourses*, or what would be 60 entire bourses, which at 400 francs each make 24,000 francs, or \$4,500.

The faculties of law are nine in number and are situated in the cities of Paris, Strasbourg, Dijon, Grenoble, Aix, Toulouse, Poitiers, Rennes, and Caen. To be entitled to enter as a student in one of these faculties, or to take an inscription as it is termed, the student must have attained the age of 16 years, and be possessed of the degree of bachelor of letters. The periods of study are, for a simple certificate of capacity, one year; for bachelor and licentiate, three years; and for a doctorate, four years.

The studies of the first year are: 1. Natural law, law of nations, general law. 2. A first course of French civil law. 3. History of Roman and French law.

The studies of the 2d year are: 1. Institutes of Roman law. 2. Second course of French civil law. 3. Civil procedure, (*Procédure Civile*.)

The studies of the 3d year are: 1. A third course of French civil law. 2. Commercial law. 3. Administrative law (*Droit Administratif*).

The studies of the 4th year are: 1. Institutes of Roman law. 2. History of law. 3. Administrative law.

The examiners for conferring degrees are the professors and their assistants. The inspectors-general of the University of France, have the right to be present, and if they deem it requisite, may themselves examine the candidate.

The expenses for inscriptions, examination-fees, diplomas, and *visas* and *verifications* for each student, for the whole period of four years amount to about 1,032 francs, or \$193 1-2.

In each faculty of law there must be at least five professors and two assistants: the number may be increased at the royal pleasure.

The faculty of law in the capital, embraces sixteen professors, many of whom are men of great distinction. The number of students in this celebrated school has this year been upwards of 3,000.

Faculties of Medicine. The three great medical faculties are those of Paris, Strasbourg, and Montauban. Besides these, there are seventeen minor or secondary schools of medicine, situated at Amiens, Marseilles, Angers, Besançon, Bordeaux, Caen, Clermont, Dijon, Grenoble, Lyons, Nancy, Rheims, Poitiers, Rennes, Nantes, Rouen, Toulouse.

Candidates aspiring to the degree of doctor in medicine, must produce their register of birth, the consent of their parents or guardians, and a diploma of bachelor of letters and also that of sciences.

The course for a full degree is four years; the studies of which are:

1st. year. Anatomy, Physiology, Chemistry, Medical Philosophy or Hygiène, External Pathology, Botany.

2d year. Astronomy, Physiology, Practical Medicine, (*Médecine Opératoire*), Hygiène, Pharmacy, External Pathology, External Clinics.

3d year. Practical Medicine, External Clinics, Internal Pathology, Materia Medica, Internal Clinics.

4th year. Internal Clinics, History of Medicine, Internal Pathology, Legal Medicine, Clinique de Perfectionnement, Midwifery.

Upon completing his studies, the candidate may enter upon his trials, which are five in number, viz: 1. On Anatomy and Physiology. 2. Pathology and

Nosology. 3. Materia Medica, Chemistry, and Pharmacy. 4. Hygiène and Medical Jurisprudence. 5. Clinical Medicine and Surgery.

The inscription and examination-fees are as follows: 1st year's inscriptions, (four in number,) 100 francs; 2d year's inscriptions, 120; 3d year's inscriptions, 140; 4th year's inscriptions, 140; 1st examination, 60 francs; 2d examination, 70; 3d examination, 70; 4th examination, 80; 5th examination, 100; thesis, 120; right of visa, 100; in all, 1,100 francs, or \$206 25.

The students are examined for degrees by the professors. The Medical Faculty of Paris is very distinguished. At present it embraces 27 professors, (including 3 honorary professors,) and 61 agrégés or assistants, besides a librarian, a keeper of the museum, and a chief of anatomical operations. The number of regular students this year, is about 4,000. In addition to these, there are nearly three thousand graduates and physicians from other medical institutions in France and other countries, who are admitted gratuitously to all the lectures and other advantages of this celebrated school. The students who intend only to take the degree of *officier de santé*, and those who are designed for the profession of pharmacy, have to pass through courses of study in the faculties of medicine less extended than those who take the degree of doctor in medicine. The females who are to become *accoucheuses*, are required to go through a prescribed course of study. They are allowed to attend certain lectures of the Medical School.

Faculties of Sciences.—They are eight in number, and are situated at Paris, Strasbourg, Caen, Toulouse, Montpellier, Dijon, Lyons, and Grenoble. The subjects of study are: Differential and Integral Calculus; Mechanics and Astronomy; Physical, Theoretical, and Practical Chemistry; Different Branches of Natural History. In Paris, the Faculty of Sciences is composed of two sections, Mathematical and Physical, the former consisting of three courses, viz.: on Differential and Integral Calculus, Mechanics, and Astronomy; the latter of four courses, viz.: on Chemistry, Mineralogy and Geology, Botany and Vegetable Physiology, Zoology and Physiology. There is also an additional course of experimental physics, common to the two sections.

The courses of the faculties of sciences are of nine months' duration. To obtain the diploma of bachelor of sciences, the applicant must possess that of bachelor of letters, and undergo an examination on the branches studied in this faculty. To become a licentiate or a doctor in this faculty, requires an attendance on two (in Paris, three) courses of lectures, two theses, &c.

The fees in this faculty are small, being only 24 francs for the examination, and 36 for the diploma of a bachelor, making 60 francs, or \$11 25. The examination, inscriptions and diploma of a licentiate, cost 72 francs, or \$13 50, whilst the examination and diploma of a doctor cost 120 francs, or \$22 50.

Faculties of Letters.—They are six in number, and are established in Paris, Strasbourg, Toulouse, Caen, Dijon, and Besançon.

In the capital, the courses of lectures delivered by the professors of the faculty of letters, are nine.

1. Philosophy. 2. History of Philosophy. 3. Greek Literature. 4. Latin Eloquence. 5. Latin Poetry. 6. French Eloquence. 7. French Poetry. 8. Ancient and Modern History. 9. Ancient and Modern Geography.

The fees are the same in this faculty as in the faculty of sciences.

Having completed the description of the various orders or classes of establishments for education which are comprised in the University of France, from the schools for primary instruction up to the faculties, I proceed now to another survey of it, as divided into academies; and in doing this, I shall give the names of the officers of academies and of the royal colleges, as they stood in 1835. A few changes have since occurred, but it would not be important to indicate them, even if it were possible to do so. It will be remembered that it has been stated that there are 26 academies in France corresponding to the 26 royal courts, or rather the districts of the royal courts, embracing, each, from two to several departments. I shall follow the alphabetical order in which these academies occur.

1. Academy of Aix.

This Academy embraces three departments; Bouches-du-Rhône (Mouth of the Rhone), Basses-Alpes (Lower Alpes), et le Var, and l'île de Corse (Corsica).

M. Desmichels, *Rector*.
Messrs. Dupuy-Montbrun, } *Inspectors*.
Pons, }
M. Padignon, *Secretary*.

Faculty of Theology (Catholic).

M. Castellan, *Dean*.

Professors.

Messrs. Polge, *Theology*.
Castellan, *Ecclesiastical History and Discipline*.
Reynaud, *Biblical Studies*.
Thaneron, *Sacred Eloquence*.

Faculty of Law.

M. Bernard, *Dean*.

M. de Julienne, *Secretary and Treasurer*.

Professors.

Messrs. Bernard, *Roman Law*.
Bouteille, }
Balzac, } *Code Civil*.
De Fougères de Villandry, }
Bouteuil, *Procedure and Criminal Law*.
Cresp, *Code of Common Law*.
Giraud, } *Suppléans or Assistants*.
Baret, }

There is a secondary school of Medicine at Marseilles.

Royal College, at Marseilles.

Messrs. Deschamps, *Provisor*.
Méline, *Censor*.
Nitard, *Steward*, (Econome.)
L'Abbé Gautier, *Chaplain*, (Aumônier.)

Professors.

Messrs. Dunoyer, *Philosophy*.
Raynaud, *Rhetoric*.

Hazard, *Second (class) Seconde*.

Pons, } *History*.
Toulousan, }

Giscaro, *Third (class) Troisième*.

Cavalier, *Fourth (class) Quatrième*.

Borely, *Assistant*.

Trastour, } *Fifth (class) Cinquième*.
André, }

Morly de Sainte-Erme, *Sixth (class) Sixième*.

Félix Salze, *Physical Sciences*.

Darier, *Special Mathematics*.

Souchères, *Elementary Mathematics*.

Internal students, 160; external, 230. Institutions, 5. Normal Schools for primary instruction, 2. Pensions, 41. Primary Schools, 1,659.

Communal Colleges,—at Aix, Arles, Tarascon, Barcelonnette, Castellane, Digne, Manosque, Seyne, Sisteron, Draguignan, Grasse, Lorgues, Toulon, Ajaccio, Bastia, and Calvi,—in all, 16.

Besides the three Communal colleges in the Island of Corsica,—at Ajaccio, Bastia, and Calvi,—a new institution, to be called the *Paoli School*, is about to be established. This institution will owe its origin to a legacy of the celebrated General Paoli, who bequeathed his estate to the government for the erection of an institution in which youth of his native island might be educated. Although the legacy was accepted in 1816, yet certain legal obstructions were originated which were not overcome until this present year. The income of the Paoli legacy is 200 pounds sterling or 5,000 francs per annum. There are to be six professors in this school, one of whom, according to the terms of the legacy, is to devote his time to the delivery of lectures on the evidences of Christianity and to demonstrate the support which Natural religion yields to the doctrines of the Gospel. The government is to render the aid necessary to secure the object of Paoli's generous legacy.

2. Academy of Amiens.

This Academy embraces three departments; Aisne, Oise, and Somme.

M. Martin, *Rector*.
M. de Finance, } *Inspectors*.
M. Careme, }
M. Candaa, *Secretary*.

There is a secondary school for Medicine at Amiens.

Royal College of Amiens.

Messrs. Braive, *Provisor*.
Fabre, *Censor*.
Joumard-Vilain, *Steward*.
L'Abbé Crépin, *Chaplain*.

Professors.

Messrs. Mallet, *Philosophy*.
Lebailly, *Rhetoric*.

Jourdain-Lecoq, *Second*.

Farochon, *History*.

Fleutelot, *Third*.

Lecoq, *Fourth*.

Ponchelle, *Fifth*.

Gisclard, *Sixth*.

Thomas, *Adjunct for the Sixth*.

Pollet, *Physical Sciences*.

Delorme, *Special Mathematics*.

Laurent, *Elementary Mathematics*.

Internal students (boarders), 120; external, 180.

Communal Colleges,—at Abbeville, Péronne, Chateau-Thierry, Laon, Saint-Quentin, Soissons, Vervins, Beauvais, Clermont, and Compiègne,—in all, 10.

Institutions, 2. Normal schools, 2. Pensions, 50. Primary schools, 2,697.

3. Academy of Angers.

This Academy comprehends three departments; Maine-et-Loire, Mayenne, and Sarthe.

M. Collet-Dubignon, *Rector*.
M. de la Roussière, } *Inspectors*.
M. Pilatte, }
M. Mezière, *Secretary*.

There is a secondary school for Medicine at Angers.

Royal College of Angers.

Messrs. Gavinet, *Provisor*.
Delmas, *Censor*.
Béclard, *Steward*.
L'Abbé Noyers, *Chaplain*.

Professors.

Messrs. Delens, *Philosophy*.
De Condren de Suzanne, *Rhetoric*.

Sorin, *Second*.

Duprey, *History*.

Garrigues, *Third*.

David, *Fourth*.

Leclerc, *Fifth*.

L'Hermiteau, *Sixth*.

Morren, *Physical Sciences*.

Bayan, *Special Mathematics*.

Justus, *Elementary Mathematics*.

Frilet de Château-Neuf, *German and English*.

Internal students, 118; external, 110.

Communal Colleges,—at Beaugé, Beaufort, Chollet, Doué, Saumur, Château-Gontier, Craon, Ernée, Evron, Laval, Mayenne, Château-

du-Loir, Courdemanche, Mamers, le Mans, Sable, St.-Calais, and La Suze,—in all, 18.

Institutions, 1. Normal schools, 2. Pensions, 17. Primary schools, 1,212.

4. Academy of Besançon.

This Academy includes three departments,—Doubs, Jura, and Haute-Saône (Upper Saône).

M. Ordinaire, *Rector*.
M. Clairin, } *Inspectors*.
M. Bouclet, }
M. George, *Secretary*.

Faculty of Letters.

M. Genisset, *Dean*.

Professors.

Messrs. Bénard, *Philosophy*.
Genisset, *Latin Literature*.
Bourgon, *History*.
Pérennès, *French Literature*.

There is a secondary school of Medicine at Besançon.

Royal College of Besançon.

Messrs. Huart, *Provisor*.
Boullier, *Censor*.
Bonnet, *Steward*.
L'Abbé Vallet, *Chaplain*.

Professors.

Messrs. Bénard, *Philosophy*.
Meuzy, *Rhetoric*.
Soulès, *Second*.
Grosclerc, *Third*.
Damiens, *Fourth*.
Dornier, *Fifth*.
Chauvin, *Sixth*.
Darlay, *Physical Sciences*.
Delly, *Special Mathematics*.
Bouché, *Elementary Mathematics*.
Huart, (*Provisor*), *Natural History*.
Ratisbonne, *German and English*.

Internal students, 110; external, 160.

Communal Colleges,—at Beaume, Montbéliard, Pontarlier, Arbois, Dôle, Lons-le-Saulnier, Orgelet, Poligny, Saluis, St. Amour, St. Claude, Gray, Lure, Luxeuil, and Vesoul,—in all, 15.

Institutions, 2. Pensions, 21. Primary schools, 1,671.

5. Academy of Bordeaux.

This Academy embraces three departments,—Charente, Dordogne, and Gironde.

M. Ducasau, *Rector*.
M. Dauzat, } *Inspectors*.
M. Guilhaume, }
M. Cadrés, *Secretary*.

Faculty of Theology.

M. Delort, *Dean*.

Professors.

L'Abbé Broussouse, *Didactic Theology (Dogme)*.
Delort, *Ecclesiastical History and Discipline*.
L'Abbé Roux, *Evangelical Morals*.

There is a secondary school of Medicine at Bordeaux.

Royal College of Bordeaux.

Messrs. L'Abbé Perret, *Provisor*.
Ravaud, *Censor*.
Eon, *Steward*.
L'Abbé Sabatier, *Chaplain*.

Professors.

Messrs. Ladevi-Roche, *Philosophy*.
Anot, *Rhetoric*.
Soulié, *Second*.
Rabanis, *History*.
Demogeot, *Third*.
Mérand, *Fourth*.
Courtade, *Fifth*.
Boisse, } *Sixth*.
Ract-Madaux, *Substitute*.
Leupold, *Physical Sciences*.
Larrouy (Pierre), *Special Mathematics*.
Valat, *Elementary Mathematics*.
Dauzat, *Natural History*.

Internal students, 170; external, 120.

Communal Colleges,—at La Réole, Libourne, Angoulême, Confolens, Bergerac, Périgueux, and Sarlat,—in all, 7.

Institutions, 5. Normal schools, 2. Pensions, 54. Primary schools, 1,209.

6. Academy of Bourges.

This Academy includes three departments,—Cher, Indre, and Nièvre.

M. Raynal, *Rector and Hon. Inspector-General of the University of France*.
M. Vidal, } *Inspectors*.
M. Beljame, }
M. Archambault de Montfort, *Secretary*.

Royal College of Bourges.

Messrs. Michelle, *Provisor*.
Répécaud, *Censor*.
Dubois, *Steward*.
L'Abbé Ozouf, *Chaplain*.

Professors.

Messrs. Riaux, *Philosophy*.
Agnant, *Rhetoric*.
Jarriez, *History*.

Chauselle, *Second*.
Montonnier, *Third*.
Lemerrier, *Fourth*.
Gargan, *Fifth*.
Delaroche, *Sixth*.
Denarp, *Physical Sciences*.
Christian, *Special Mathematics*.
Planche, *Elementary Mathematics*.
Denarp, *Natural History*.

Internal students, 129; external, 120.

Communal Colleges,—at St. Amand, Sancerre, Châteauroux, Lachâtre, Issoudun, St. Benoit-du-Sault, Clamecy, Cosne, and Nevers,—in all, 9.

Institutions, 1. Normal schools, 1. Pensions, 21. Primary schools, 532.

7. Academy of Caen.

This Academy comprehends three departments,—Calvados, Manche, and Orne.

M. Marc, *Rector*.

M. Rousseau, } *Inspectors*.

M. Edom, }

M. de Thoury, *Secretary*.

Faculty of Law.

M. Georges de Lisle, *Dean*.

M. Lelaidier, *Secretary and Treasurer*.

Professors.

Messrs. Georges de Lisle, *Roman Law*.

Marc, } *Civil Code*.

Lecerf, } *Civil Code*.

Demolombe, } *Civil Procedure and Criminal Law*.

Le Bourguignon-Duperré, } *Commercial Code*.

Feuguerolles, }

Bayeux, } *Assistants, or Substitutes*.

Trolley, }

Faculty of Sciences.

M. Thierry, *Dean*.

M. Delafoye, *Secretary*.

Professors.

Messrs. Bonnaire, Jun., *Mathematics*.

Deslongschamps, *Natural History*.

Thierry, *Chemistry*.

Delafoye, *Physics*.

Faculty of Letters.

M. Delarue, *Dean*.

M. Vaultier, *Secretary*.

Professors.

Messrs. Charma, *Philosophy*.

Vaultier, *French Literature*.

Maillet-la-Coste, *Latin Literature*.

De Gournai, *Assistant*.

Bertrand, *Greek Literature*.

Delarue, *History*.

Latrouette, *Assistant*.

There is a secondary school of Medicine at Caen.

Royal College of Caen.

L'Abbé Daniel, *Provisor*.

Cabré, *Censor*.

Roger, *Steward*.

L'Abbé Paulmier, *Chaplain*.

Professors.

Messrs. Carsin, *Philosophy*.

Berger, *Rhetoric*.

Turgot, *Second*.

Assolans, *Third*.

Le Tellier, *History*.

Gourbin, *Fourth*.

Queanault-Desrivieres, *Fifth*.

Daligault, *Sixth*.

Fauvel, *Seventh*.

Héricher, *Eighth*.

Masson, *Physical Sciences*.

Bonnaire, Sen., *Special Mathematics*.

Amiot, *Elementary Mathematics*.

Chauvin, *Natural History*.

Wheatcroft, *English*.

Internal students, 212; external, 290.

Communal Colleges,—at Bayeux, Falaise, Lisieux, Vire, Avranches, Cherbourg, Coutances, Mortain, St.-Hilaire-du-Harcodet, Saint-Lô, Valognes, Alençon, Argentan, Domfront, Seez, Pont-l'Évêque,—in all, 16.

Institutions, 1. Normal schools, 3. Pensions, 25. Primary schools, 2,340.

8. Academy of Cahors.

This Academy includes three departments,—Lot, Lot-et-Garonne, and Gers.

M. Grancher, *Rector*.

M. Delpy de la Cipièrre, } *Inspectors*.

M. Leconte, }

M. Jourdan (Joseph), *Secretary*.

Royal College of Cahors.

Messrs. Clément du Mez, *Provisor*.

Bandus, *Censor*.

Traversié, *Steward*.

L'Abbé Dommergue, *Chaplain*.

Professors.

Messrs. Pichard, *Philosophy*.

Michel, *Rhetoric*.

Bazin, *Second*.

Perdrix, *Third*.

Lemarchaud, *Fourth*.

Costes, *Fifth*.

Bailly, *Sixth*.

Pontus, *Physical Sciences*.

Perrey, *Special Mathematics*.

Jeunehomme, *Elementary Mathematics*.

Jourdan, *English*.

Isambert, *Elementary Class*.

Lacombe, *Natural History*.

Internal students, 90; external, 160.

Royal College of Auch.

Messrs. Lary, *Provisor*.

Moubet, *Censor*.

Dupetit, *Steward*.

L'Abbé Trielle, *Chaplain*.

Professors.

Messrs. Courtade, *Philosophy*.

Mesnard, *Rhetoric*.

Foncin, *Second*.

Perret, *Third*.

Louveau, *Fourth*.

Croiset, *Fifth*.

Deschâtelliers, *Sixth*.

Hélie, } *Physical Sciences and Special*

Mathematics.

Chouteau, *Elementary Mathematics*.

Internal students, ; external, .

Communal Colleges,—at Figeac, Martel, Condom, Lectoure, Agen, Aiguillon, Marmande, Mezin, Villeneuve-d'Agen,—9.

Institutions, 1. Normal schools, 2. Pensions, 47. Primary schools, 1,451.

9. Academy of Clermont.

This Academy comprehends four departments,—Allier, Cantal, Haute-Loire (Upper Loire), and Puy-de-Dôme.

Messrs. Desnanot, *Rector*.

Morin, } *Inspectors*.

Large, }

Couvreur, *Secretary*.

There is a secondary school of Medicine at Clermont.

Royal College of Clermont.

Messrs. Caillat, *Provisor*.

Laroche, *Censor*.

Jaubourg, Jun., *Steward*.

L'Abbé Boudonet, *Chaplain*.

Professors.

Messrs. L'Abbé Jalabert, *Philosophy*.
 Gonod, *Rhetoric*.
 Bonafous, *Second*.
 Guillemot, *History*.
 Mathieu, *Third*.
 Née, *Fourth*.
 Pourcher, *Fifth*.
 Paul, *Sixth*.
 Lassasseigne, *Physical Sciences*.
 Duranthon, *Special Mathematics*.
 Blanchard, *Elementary Mathematics*.
 Née, *Natural History*.
 Home, *English*.
 Franceschini *Italian*.

Internal students, 155; external, 191.

Royal College of Moulins.

Messrs. Pougin de Maisonneuve, *Provisor*.
 Servant-Beauvais, *Censor*.
 Tourraton, *Steward*.
 L'Abbé Gayrard, *Chaplain*.

Professors.

Messrs. Desmarest-Lamotte, *Philosophy*.
 Charvot, *Rhetoric*.
 Maréchal, *Second*.
 Carrière, *Third*.
 Coulon, *Fourth*.
 Bocquin, *Fifth*.
 Faure, *Sixth*.
 Azéma, { *Physical Sciences, and Natural*
 History.

De Maizières, *Special Mathematics*.
 Malher, *Elementary Mathematics*.
 Prieur, *English*.
 Lefaur, { *Elementary Classes*.
 Lenormand, }

Internal students, 132; external, 101.

Royal College of Puy.

Messrs. Geffroy, *Provisor*.
 ———, *Censor*.
 ———, *Steward*.
 ———, *Chaplain*.

Professors.

Messrs. Lachat, *Philosophy*.
 Caboche, *Rhetoric*.
 Lebègue, *Second*.
 ———, *History*.
 Charbuy, *Third*.
 Bernissant, *Fourth*.
 Blanc, *Fifth*.
 Guillemot, *Sixth*.
 ———, *Physical Sciences*.
 Planavergue, *Special Mathematics*.
 Papon, *Elementary Mathematics*.

Internal students, ; external, .

Communal Colleges,—at Ambert, Billom, Issoire, Riom, Thiers, Montluçon, Gannat, Aurillac, St-Flour, Mauriac, Brioude, and Le Puy,—in all, 12.

Pensions, 30. Normal schools, 4. Primary schools, 1,123.

10. Academy of Dijon.

This Academy includes three departments,—Côte-d'Or, Haute-Marne (Upper Marne), and Saône-et-Loire.

Messrs. Berthot, *Rector*.
 Peignot, { *Inspectors*.
 Hubert, }
 Girard, *Secretary*.

Faculty of Law.

Messrs. Proudhon, *Dean*.
 Oudenaut, *Secretary and Treasurer*.

Professors.

Messrs. Ladey, *Roman Law*.
 Proudhon, }
 Morelot, } *Civil Code*.
 Carrier, }
 Ladey, Jun., { *Procedure and Criminal Ju-*
 risprudence.
 Lorain, *Commercial Law*.
 Serrigny, { *Substitutes or Assistants*.
 Belime, }

Faculty of Sciences.

Messrs. Berthot, *Dean*.
 Gueneau d'Aumont, *Secretary*.

Professors.

Messrs. Berthot, *Mathematics*.
 Vannier, *Assistant*.
 Morland, }
 Vallot, *Assistant*, } *Natural History*.
 Gueneau d'Aumont, *Physics*.
 Sené, *Chemistry*.

Faculty of Letters.

M. Mathieu, *Dean*.

Professors.

Messrs. Gardaire, *Philosophy*.
 Stievenart, *Greek Literature*.
 Mathieu, *Latin Literature*.
 Lodin-Lalaire, *French Literature*.

There is a secondary school of Medicine at Dijon.

Royal College of Dijon.

Messrs. Lemoine, *Provisor*.
 Colliot, *Censor*.
 Bichot, *Steward*.
 L'Abbé Massip, *Chaplain*.

Professors.

Messrs. Tissot, *Philosophy*.
 Roux, *Rhetoric*.
 Pellerin, *Second*.
 Martin, (T. H.), *Third*.
 Gerbier, *Fourth*.
 Nicard, *Fifth*.
 Martin, (L.), *Sixth*.
 Pendaries, *Substitute*.
 Artur, *Physical Sciences*.
 Vannier, *Special Mathematics*.
 Cirodde, *Elementary Mathematics*.
 Artur, *Natural History*.
 Marcus, *German and English*.

Internal students, 88; external, 150.

Communal Colleges,—at Arnay-le-Duc, Auxonne, Beaune, Châtillon, Saulieu, Semur, Seure, Bourmont, Chaumont, Langres, Saint-Dizier, Wassy, Autun, Châlons-sur-Saône, Cluny, Charolles, Louhans, Mâcon, Paray, Tournus,—in all, 20.

Pensions, 36. Norman schools, 2. Primary schools, 1,855.

11. Academy of Douai.

This Academy comprehends two departments,—Nord, and Pas-de-Calais.

Messrs. Gratet-Duplessis, *Rector*.

Landon, } *Inspectors*.
 Vasse de S.-Ouen, }
 Chatain, *Secretary*.

Royal College of Douai.

Messrs. L'Abbé Vinay, *Provisor.*
Nicolet, *Censor.*
Campion, *Steward.*
L'Abbé Lazerat, *Chaplain.*

Professors.

Messrs. Courtades, *Philosophy.*
Jannet, *Rhetoric.*
Delage, *Second.*
Rézillot, *History.*
Rara, *Third.*
Cadart, *Fourth.*
Lingrand, *Fifth.*
Sauty, *Sixth.*

Avignon Pollet, *Physical Sciences.*
Warmé, *Elementary Mathematics.*
Maugin, *Natural History.*
Boucher, *English.*

Internal students, 131; external, 110.

Communal Colleges,—at Armentières, Avesnes, Bailleul, Bergues, Cambrai, Cassel, Cateau, Dunkerque, Estaires, Hazebrouck, Lille, Maubeuge, Le Quesnoy, Saint-Amand, Turcoing, Valenciennes, Aire, Arras, Béthune, St-Omer, Bapaume,—in all, 21.

Institutions, 6. Normal school, 1. Pensions, 43. Primary schools, 2,643.

12. Academy of Grenoble.

This Academy embraces three departments,—Hautes-Alpes (High Alps), Drôme, and Isère.

Messrs. Ferriot, *Rector.*
Pierquin, } *Inspectors.*
Chapot, }
Herménous, *Secretary.*

Faculty of Law.

Messrs. Gautier, *Dean.*
Desarteaux, *Secretary and Treasurer.*

Professors.

Messrs. Quinon, *Roman Law.*
Gautier, }
Monseignat, } *Civil Code.*
Burdet, Jun., }
Bolland, } *Civil Procedure and Criminal*
 } *Jurisprudence.*
Gueymard, *Commercial Law.*
Girerd, }
Gadot, } *Substitutes.*
Taulier, }

Faculty of Sciences.

Messrs. Breton, *Dean.*
Gueymard, *Secretary and Treasurer.*

Professors.

Messrs. Ferriot, *Mathematics.*
Quet, *Substitute.*
Gueymard, *Natural History.*
Breton, *Physical Sciences.*
Leroy, *Chemistry.*

There is a secondary school of Medicine at Grenoble.

Royal College of Grenoble.

Messrs. Maignien, *Provisor.*
Aubert-Hix, *Censor.*
Margain, *Steward.*
L'Abbé Maignié, *Chaplain.*

Professors.

Messrs. Boulle, *Philosophy.*
Demons, *Rhetoric.*
Henry, *Second.*
Courret, *History.*
Bouvier, *Third.*
Pupat, *Fourth.*
Fabre, *Fifth.*
Victor, *Sixth.*
Quet, *Physical Sciences.*
Dumoulin, *Special Mathematics.*
Miège, *Elementary Mathematics.*
Leroy, *Natural History.*
Clopin, *English Language.*
Egli, *German Language.*

Internal students, 133; external, 141.

Communal Colleges,—Pont-de-Beauvoisin, Vienne, Briançon, Embrun, Gap, Montélimart, and Valence,—in all, 7.

Institutions, 4. Normal schools, 2. Pensions, 25. Primary schools, 1,120.

13. Academy of Limoges.

This Academy embraces three departments,—Corrèze, Creuse, and Haute-Vienne.

Messrs. Mérilhou, *Rector.*
Andrieux, } *Inspectors.*
Navière Laboissière, }
Francis Levasseur, *Secretary.*

Royal College of Limoges.

Messrs. Borredon, *Provisor.*
Mareuge, *Censor.*
Ruffat, *Steward.*
L'Abbé Jaucourt, *Chaplain.*

Professors.

Messrs. Bertereau, *Philosophy.*
Jouen, *Rhetoric.*

Colin, *Second.*
Bouriaud, *Third.*
Sénémaud, *Fourth.*
Langle, *Fifth.*
Dumas, *Sixth.*
Abria, *Physical Sciences.*
Allotte, *Special Mathematics.*
Mairet, *Elementary Mathematics.*
Allote, *Natural History.*

Internal students, 88; external, 220.

Communal Colleges,—at Eymoutiers, Magnac-Laval, Saint-Junien, Brive, Treignac, Tulle, Ussel, Uzerche, and Guéret,—in all, 9.

Institutions, 5. Normal schools, 3. Pensions, 18. Primary schools, 464.

14. Academy of Lyons.

This Academy comprehends three departments,—Ain, Loire, and Rhône.

Messrs. Soulacroix, *Rector.*
Vincent, } *Inspectors.*
Marbot, *Secretary.*

Faculty of Theology, (Catholic.)

L'Abbé Pagès, *Dean.*

Professors.

Messrs. —, *Didactic Theology.*
Pagès, *Evangelical Morals.*
Chouvy, *Ecclesiast. History and Disciplines.*
—, *Biblical Literature and Hebrew.*

Faculty of Sciences.

Messrs. Boussingault, *Dean*.
 ———— *Secretary*.

Professors.

Messrs. Cournot, *Mathematics*.
 Clerc, *Astronomy*.
 Tabaraud, *Physics*.
 Boussingault, *Chemistry*.
 Jourdan, *Zoology*.
 Seringe, *Botany*.
 Fournet, *Mineralogy and Geology*.

There is a secondary school of Medicine at Lyons.

Royal College of Lyons.

Messrs. Bedel, *Provisor*.
 Devallée, *Censor*.
 Bonnet Deville, *Steward*.
 L'Abbé Michel, *Chaplain*.

Professors.

Messrs. L'Abbé Noiro, *Philosophy*.
 Raison, *Rhetoric*.
 Legeay, *Second*.
 Monin, *History*.
 Carrol, *Third*.
 Lecomte, *Fourth*.
 Brun, *Fifth*.
 Bobet, *Sixth*.
 Veyron, } *Seventh*.
 Pérrier, }
 Bourbon, } *Eighth*.
 Canac, }
 Foyer, *Physical Sciences*.
 Clerc, *Special Mathematics*.
 Chachuat, *Elementary Mathematics*.
 Beaulieu, *Natural History*.

Internal students, 276; external, 264.

Communal Colleges,—at Villefranche, Bourg, Nantua, Roanne, Saint-Chamond, and Saint-Etienne,—in all, 6.

Institutions, 10. Normal schools, 3. Pensions, 52. Primary schools, 1,470.

15. Academy of Metz.

This Academy includes two departments,—Ardennes and Moselle.

Messrs. Mezière, *Rector*.
 Méline, } *Inspectors*.
 Buignet, }
 Marchal, *Hon. Inspector*.
 Paquin, *Secretary*.

Royal College of Metz.

Messrs. Chenou, *Provisor*.
 Ravaud, *Censor*.
 Marquet, *Steward*.
 L'Abbé Knapp, *Chaplain*.

Professors.

Messrs. Thiel, *Philosophy*.
 Gelle, *Rhetoric*.
 Labastide, *Second*.

Huguenin (the younger), *History*.
 Ribout, *Third*.
 Huguenin (the elder), *Fourth*.
 Karr, *Fifth*.
 Estienne, *Sixth*.
 Desains, *Physical Sciences*.
 Girod, *Special Mathematics*.
 Debrun, } *Elementary Mathe-*
 Papy (Substitute) } *matics*.
 Haro, *Natural History*.
 Reibel, *German*.
 Salomon, *English*.

Internal students, 190; external, 240.

Communal Colleges,—at Sarreguemines Thionville, Charleville, Rhetel, and Sedan,—in all, 5.

Institutions, 1. Normal schools, 2. Pensions, 26. Primary schools, 1,541.

16. Academy of Montpellier.

This Academy includes four departments,—Aude, Aveyron, Hérault, and Pyrénées-Orientales.

Messrs. Gergonne, *Rector*.
 Ruelle, } *Inspectors*.
 Delalleau, }
 Quet, *Secretary*.

Faculty of Medicine.

M. Dubrueil, *Dean*.

Professors.

Messrs. Dubrueil, *Anatomy*.
 Lordat, *Physiology*.
 Duportal, *Medical Chemistry and Pharmacy*.
 Raffenu-Delille, *Botany*.
 Ribes, *Hygeian Institutes of Medicine*.
 Dugès, *Pathology, Chirurgical Operations and Preparations*.
 Rech, *Pathological Medicine*.
 Golfin, *Merapeutics and Materia Medica*.
 Bérard, *General Medical Chemistry and Toxicology*.
 Lallemaud, } *Chirurgical Clinics*.
 Serre, }
 Broussonnet, } *Medical Clinics*.
 Caissergues, }
 ————, *History of Medicine*.
 Delmas, *Midwifery, Diseases of Women, &c.*
 Seneaux, *Honorary Professor*.

In addition to these 16 professors, there are 28 adjunct professors, several of whom are in constant service in aiding the other professors, and all are called in their turns.

Faculty of Sciences.

Messrs. Dunal, *Dean*.
 Marcel-de-Serres, *Secretary*.

Professors.

Messrs. Lenthéric, *Transcendental Mathematics*.
 Gergonne, *Astronomy*.
 Provençal, *Zoology*.
 Marcel-de-Serres, *Mineralogy and Geology*.
 Balard, *Chemistry*.
 Larcher d'Aubencourt, *Physics*.
 Dunal, *Botanic*.

Royal College of Montpellier.

Messrs. Dunlas, *Provisor*.
 Domergue, *Censor*.
 Guibert, *Steward*.
 L'Abbé Falguès, *Chaplain*.

Professors.

Messrs. L'Abbé Flottes, *Philosophy*.
 Siguy, *Rhetoric*.
 Bénézet-Roulaud, *Second*.
 Guibert, *History*.
 Mondot, *Third*.
 Dumas, *Fourth*.
 Loubers, *Fifth*.
 Delauras, *Sixth*.

Martin, *Physics and Chemistry*.
Lenthérie, *Special Mathematics*.
Cach, *Elementary Mathematics*.
Joly, *Natural History and German*.
Poinot, *English*.

Internal students, 140; external, 135.

Royal College of Rodez.

Messrs. Pujol-Montsalès, *Provisor*.
De Resseguier, *Censor*.
Olier, *Steward*.
L'Abbé Carcenac, *Chaplain*.

Professors.

Messrs. Thibault (the elder), *Philosophy*.
Poux, *Rhetoric*.
Vinladieu, *Second*.
Berthet, *Third*.

Cantaloube, *Fourth*.

Puech, *Fifth*.

Mialet, *Sixth*.

Larroque, *Physical Sciences*.

Courtois, *Special Mathematics*.

Petit (the younger), *Elementary Mathematics*.

Internal students, 59; external, 121.

Communal Colleges,—at Agde, Bédarieux, Béziers, Clermont, Lodève, Pézenas, Carcassonne, Castelnau, Limoux, Espalion, Milhau, St. Afrique, St. Geniez, Villefranche, Céret, Perpignan, and Vinça,—in all, 17.

Institutions, 2. Pensions, 36. Primary schools, 1,766.

17. Academy of Nancy.

This Academy embraces three departments,—Meurthe, Meuse, and Vosges.

Messrs. De Caumont, *Rector*.
Blau, *Inspectors*.
Hanriot, *Inspectors*.
Gironde, *Secretary*.

There is a secondary school of Medicine at Nancy.

Royal College of Nancy.

Messrs. Hennequin, *Provisor*.
Humbert, *Censor*.
Cuvier, *Steward*.
Garot, *Chaplain*.

Professors.

Messrs. Franck, *Philosophy*.
Pitt, *Rhetoric*.
Munier, *Second*.
Vendryes, *History*.

Craincelin, *Third*.

Marchis, *Fourth*.

Toussaint, *Fifth*.

Blau, *Sixth*.

Billet, *Physical Sciences*.

Percin, *Special Mathematics*.

Sauvage, *Elementary Mathematics*.

Vautrin, *Natural History*.

Genaudet, *German*.

Hinschliffe, *English*.

Internal students, 110; external, 260.

Communal Colleges,—at Dieuze, Lunéville, Phalsbourg, Pont-à-Mousson, Toul, Bar-le-Duc, Commercy, Etain, Saint-Mihiel, Verdun, Epinal, Mirecourt, Neuf-Château, Remiremont, Saint-Dié,—in all, 15.

Pensions, 25. Normal schools, 3. Primary schools, 2,444.

18. Academy of Nismes.

This Academy comprehends four departments,—Ardèche, Gard, Lozère and Vaucluse.

Messrs. Nicot, *Rector*.
Plagniol, *Inspectors*.
Fourteau, *Inspectors*.
Bouchet, *Secretary*.

Royal College of Nismes.

Messrs. Moriau, *Provisor*.
De Ferroul-Montgaillard, *Censor*.
Domergue, *Steward*.
L'Abbé Valz, *Chaplain*. (Catholic.)
Galtier, *Chaplain*. (Protestant.)

Professors.

Messrs. Nougarede, *Philosophy*.
Gazay, *Rhetoric*.
Roussel, *Second*.
Germain, *History*.
Durand, *Third*.
Bayol, *Fourth*.
Mauranehon, *Fifth*.
Prat, *Sixth*.
Deloche, *Physical Sciences*.
Roustan, *Special Mathematics*.
Guibert, *Elementary Mathematics*.

Internal students, 118; external, 140.

Royal College of Avignon.

Messrs. Patru, *Provisor*.
Julien, *Censor*.
Bouchet, *Steward*.
L'Abbé Alexis, *Chaplain*.

Professors.

Messrs. Llabour, *Philosophy*.
Dallier-Fleurizelle, *Rhetoric*.
Espinasse, *Second*.
Rastoul, *History*.
Banal, *Third*.

Collet, *Fourth*.

Rigaud, *Fifth*.

Chabert, *Sixth*.

Blanchet, *Physical Sciences*.

Duchambon, *Special Mathematics*.

Reybert, *Elementary Mathematics*.

Gleich, *German and English*.

Internal students, 98; external, 60.

Royal College of Tournon.

Messrs. Roche, (Pascal,) *Provisor*.
Paillet, *Censor*.
Gardiol, *Steward*.
L'Abbé Dumesnil, *Chaplain*. (Catholic.)
Sardinoux, *Chaplain*. (Protestant.)

Professors.

Messrs. Dumoulin, *Philosophy*.
David, *Rhetoric*.
Wartel, *Second*.
Desdouis, *History*.
Boubéc, *Third*.
Neüser, *Fourth*.
Pelatan, *Substitute*.
Ricard, *Fifth*.
Cazal, *Sixth*.
Petit, *Physical Sciences*.
Gouré de Villemontée, *Special Mathematics*.
Castelneau, *Elementary Mathematics*.
David, *Natural History*.
Murphy, *English*.
Ricard, *Italian*.
Sardinoux, *German*.

Internal students, 149; external, 26.

Communal Colleges,—at Alais, Bagnols, Le Vigan, Uzès, Aubenas, Mende, Apt, Carpentras, Orange, Pertuis,—in all, 10.

Institutions, 2. Pensions, 26. Norman schools, 4. Primary schools, 1,594.

19. Academy of Orleans.

This Academy includes three departments,—
Indre-et-Loire, Loiret, and Loir-et-Cher.

Messrs. Nousseilles, *Rector*.
Godin, } *Inspectors*.
Lecomte, }
Roche, *Secretary*.

Royal College of Orleans.

Messrs. Donet, *Provisor*.
Soilly, *Censor*.
Corlin, *Steward*.
L'Abbé Pouguet, *Chaplain*.

Professors.

Messrs. Lafaist, *Philosophy*.
Dumaige, *Rhetoric*.
Dubas, *Second*.
Fleury, *History*.
Béon, *Third*.
Féraud, *Fourth*.
Larrieu, *Fifth*.
Bigo (in charge of 5th), *Sixth*.
Barth (in charge of 6th), *Substitute*.
Dubois, *Seventh*.
Petit, *Physical Sciences*.
Lauzeral, *Special Mathematics*.
Guiot, *Elementary Mathematics*.

Watson, *English*.
Barth, *German*.

Internal students, 140; external, 170.

Royal College of Tours.

Messrs. Renard, *Provisor*.
Archambault, *Censor*.
Lolorain, *Steward*.
L'Abbé Rabet, *Chaplain*.

Professors.

Messrs. Renard, *Philosophy*.
Hatry, *Rhetoric*.
Tiercelin, *Second*.
Blanchard, *Third*.
Glück, *Fourth*.
Beaussier, *Fifth*.
Daubion, *Sixth*.
Petitbon, *Physical Sciences*.
Borgnet, *Special Mathematics*.
Mounier, *Elementary Mathematics*.
Smith-Size, *English*.

Internal students, 91; external, 116.

Communal Colleges.—at Montargis, Chinon,
Loches, Blois, and Romorantin,—in all, 5.

Institutions, 3; Normal Schools, 2; Pensions, 31;
Primary Schools, 730.

20. Academy of Paris.

This Academy comprehends seven depart-
ments,—Aube, Eure-et-Loir, Marne, Seine,
Seine-et-Marne, Seine-et-Oise, and Yonne.

DEPARTMENT OF AUBE.

Communal College.—at Troyes.

Pensions, 12; Primary Schools, 509.

DEPARTMENT OF EURE-ET-LOIR.

Communal Colleges.—at Chartres, Chateau-
dun, Nogent-le-Rotrou,—in all, 3.

Institutions, 1; Normal Schools, 1; Pensions, 11;
Primary Schools, 462.

DEPARTMENT OF MARNE.

Royal College of Rheims.

Messrs. Lachapelle-Marchand, *Provisor*.
Varin, *Censor*.
Soisson, *Steward*.
L'Abbé Macquart, *Chaplain*.

Professors.

Messrs. L'Abbé Brunon, *Philosophy*.
Dizy, *Rhetoric*.
Flamanville, *Second*.
Laigle, *Substitute*.
Carlier, *History*.
Monnot-des-Angles, *Third*.
Lejeune, *Fourth*.
Charpentier (Toussaint), *Fifth*.
Charpentier (Philippe), *Sixth*.
Gros, *Physical Sciences*.
Caron, *Special Mathematics*.
Faudot, *Elementary Mathematics*.
Charpentier (Toussaint), *Natural History*.
Kientz, *German*.

Internal students, 204; external, 113.

There is a secondary school of Medicine at
Rheims.

Communal Colleges.—at Châlons-sur-Marne,
Epernay, Sainte-Ménéhould, Vitry-le-François,
—in all, 4.

Pensions, 12; Normal Schools, 1; Primary
Schools, 740.

I now proceed to give a succinct but complete view of all the literary insti-
tutions of Paris and of the department of the Seine, which have any connection
with the University, and are under the control of the Royal Council of Public
Instruction.

Academy of Paris.*

SECTION I.

Mons. the Minister of Public Instruction, Grand
Master of the University of France is,
ex-officio, *Rector*.
Rouselle, *Inspector-General of the Studies*,
is charged with the administration of
the Academy.

Inspectors.

Messrs. Taillefer, Messrs. Artaud,
Bourdon, Viguiet,
L'Abbé Guillon, Auvray,
De Cardaillac, Gaillard.

* The seat of the Academy of Paris is said to be at the Sorbonne, only because the Academic Council holds its sessions there.

Academic Council.

Mons. the Minister of Public Instruction, Grand Master of the University of France, and Rector of the Academy of Paris, is *President*.

Villemain,	Lahure,
Ct. Rambuteau,	Lefebvre, (I.)
Martin,	Aubé,

Messrs. Rousselle,
Taillefer,
Bourdon,
L'Abbé Guillon,
De Cardaillac,
Artaud,
Viguiet,
Auvray,

L'Etendart,
L'Abbé Mercier,
Blondeau,
Orfila,
Baron Dubois,
Baron Thénard,
Leclerc,
Lebean.

SECTION II.

FACULTIES OF THE ACADEMY OF PARIS.

Faculty of Theology (Catholic).

[The lectures are given at the Sorbonne.]

The Faculty of Theology has been almost nominal since the late revolution. Within a few weeks the following persons have been appointed by the archbishop of Paris, and confirmed by the minister of public instruction, to deliver public lectures at the Sorbonne.

M. L'Abbé Mercier, *Dean*.

Professors.

Messrs. L'Abbé Mercier or	{	<i>Sacred Scriptures.</i>
L'Abbé Frère,		
L'Abbé Glaire,	{	<i>Hebrew.</i>
L'Abbé Icard,		
L'Abbé Receveur,	{	<i>Ecclesiastical History and Discipline.</i>
L'Abbé Guillon, or		
Chaillot,	{	<i>Sacred Eloquence.</i>
L'Abbé Groult-Darcy, or		
Ravinet,	{	<i>Theological Morals.</i>

By a royal ordonnance of 25th December, 1830, it was ordained that from and after the 1st of January, 1835, no one can be nominated or appointed to the functions of bishop, vicar-general, canon, curé, or professor in the faculties of theology, if he has not obtained the degree of doctor in theology, for the functions of professor, adjunct, or substitute in a faculty of theology; the grade of licentiate in theology, for the functions of archbishop, bishop, vicar-general, dignitary or member of a chapter, cure of chief city of a department or arrondissement, unless he has at least performed the office of curé or assistant; the grade of bachelor in theology, for the functions of curé of a chief place of a canton, unless he has filled, during ten years, the functions of curé or assistant.

Faculty of Law.

The school of law is held at the Place Pantheon.

M. Blondeau, *Dean*.

M. Reboul, Jr., *Secretary and Treasurer*.

Professors.

Messrs. Blondeau,	{	<i>Elementary Course of</i>
Du Caurroy,		
Morand,	{	<i>Roman Law.</i>
Duranton,		
Demante,	{	<i>Civil Code.</i>
Bugnet,		
Boriat St. Prix,	{	<i>Crim. Juris., and Civil</i>
De Portetiz,		
Bravard,	{	<i>and Crim. Procedure.</i>
Pellat,		
Pandects.	{	<i>Commercial Code.</i>
Baron de Gérando,		
Macarel,	{	<i>Administrative Law.</i>
Royer-Collard,		
Poncelet,	{	<i>Law of Nations.</i>
Simon,		
Bavoux,	{	<i>History of Law.</i>
Dufrayer,		
Delsers,	{	<i>Substitutes.</i>
Oudot,		
Boitard,	{	
Valetto,		
Perroye,		

The number of students of law who attended this faculty, in 1835, was nearly 3,000.

Faculty of Medicine.

The school of Medicine is held in the *rue de l'école de Médecine*.

M. Orfila, *Dean*.

Professors.

Messrs. Cruveilhier, *Anatomy*.
Baron Alibert, *Materia Medica, and Therapeutics*.
Orfila, *Medical Chemistry*.
Baron Desgenettes, *Hygiene*.
Deyeux, *Pharmacy*.
Duméril, { *Internal Pathology*.
Andral, {
Marjolin, { *External Pathology*.
Gerdy, {
Baron Richerand, *Operations and Preparations*.
Moreau, *Accouchements, diseases of women, &c.*
Adelon, *Legal Medicine*.
Fouquier, {
Chomel, { *Internal Clinics*.
Bouillaud, {
Rostan, {
Roux, {
Cloquet (Jules), { *External Clinics*.
Velpéau, {
Broussais, Senior, *Pathology and general Therapeutics*.
Pelletan, *Medical Physics*.
Richard, *Medical Natural History*.
Bérard (the elder), *Physiology*.

Jury or committee to examine candidates for the grade of officier de Santé.

Messrs. Baron Richerand, *President*.

Cruveilhier,	{	<i>Secretaries.</i>
Andral,		
Domangé,		

Honorary Professors.

Messrs. Chev. de Jussieu,
Lallement,
Baron Dubois.

Agrégés, or assistant professors who take the place of the other professors when they are prevented from performing their duties by sickness, &c.

Messrs. Bayle,	Guersent,
Broussais, Jun.,	Briquet,
Dalmas,	Brongniart,
Martin Solon,	Cottureau,
Piorry,	Jobert,
Forget,	Lesueur,
Vidal,	Royer-Collard (H.),
Dubois (d'Amiens),	Trousseau-Bacreux,
Arvers,	Requin,
Breschet,	Hourmann,
Capuron,	Sanson,
Cloquet (Hip.),	Blandin,
De Lens,	Menière,
Gaultier,	Guillot,

Michon,	Bérard (Aug.),
Jadioux,	Sanson (Alph.),
De Kergaradec,	Robert,
Maisonnabe,	Monod,
Paren du Châtelet,	Danyau,
Pavet de Courteille,	Ségalas,
Ratheau,	Serres,
Rullier,	Baron Thévenot de
Person,	St. Blaise,
Bussy,	Gibert,
Bouchardat,	Rochoux,
Murat,	Sandras,
Baudelocque,	Dubois (Paul),
Dubled,	Lisfranc,
Boyer, Jun.,	Bouvier,
Hatin,	Devergie.
Laugier,	

There are three directors to aid the professors, three assistants in anatomy, three chiefs of clinics, and eight other persons employed in various offices relating to the school, and in taking care of the implements, &c.

The number of regular medical students at Paris, in 1835, was about 4,000; including those which were not regular, 7,050.

Faculty of Sciences, (at the Sorbonne.)

Baron Thénard, a Peer of France, *Dean*.
Grandjean de Fouchy, *Secretary*.

Professors.

Messrs. Lacroix, *Differ. and Integ. Calculus*.
Lefebure de Foncry, *Substitute*.
Biot, *Physical Astronomy*.
Lévy, *Substitute*.
Baron Poisson, *Mechanics*.
Francœur, *Algebra Superior*.
Dulong, *Physics*.
Baron Thénard, *Chemistry*.
Beudant, *Mineralogy*.

De Mirbel, *Botany and Veg. Physics*.
Geoffroy-Saint-Hilaire, *Zoology and Physiology*.

Adjunct Professors.

Messrs. Libri, *Calculation of Probabilities*.
Pouillet, *Physics*.
De Saint-Hilaire, *Botany and Veg. Physics*.
Ducrotay de Blainville, *Zoology and Com. Physiology*.
Constant Prévost, *Geology*.

From twelve to fifteen hundred persons annually attend the courses of lectures of this Faculty.

Faculty of Letters, (at the Sorbonne.)

Messrs. Victor Leclerc, *Dean*.
Duc, *Secretary*.

Professors.

Messrs. Boissonade, } *Greek Literature*.
David, *Substitute*, }
Leclerc, } *Latin Eloquence*.
Lorain, *Sub.* }
Patin, *Latin Poetry*.
Villemain, } *French Eloquence*.
Geruzet, }
Saint-Marc-Girardin, *French History, Literature and Poetry*.
Laromiguière, } *Philosophy*.
Valette, *Sub.* }
Cousin, } *History of Ancient Philosophy*.
Poret, *Sub.* }
Royer-Collard, } *History of Modern*
Joupproy, *Adj. Prof.* } *Philosophy*.
Lacretelle, (the younger), *Ancient History*.
Guizot, (late Min. of Pub. Inst.) } *Modern*
Michelet, *Sub.* } *History*.
Geography.
Fauriel, *Foreign Literature*.

SECTION III.

INSTRUCTION.

There are five Royal Colleges and two Particular* Colleges in Paris, all of which are in possession of full powers. The government, modes, and objects of instruction are the same in all these colleges. There is a general *concours*, or contest for prizes annually between the students of these colleges and the Royal College of Versailles, which is twelve miles distant from Paris.

Three of the Royal Colleges of Paris, (*the College of Louis-le-Grand; the College of Henry IV.; and the College of Saint-Louis*.) receive both boarders and day-pupils, (*internes and externes*.) The other two (*the College of Bourbon, and the College of Charlemagne*.) receive only external or day-scholars.

The Institutions and Pensions of Paris are required to send their pupils to the different colleges. This law is not, however, strictly enforced, as the reader has already been informed.

Royal College of Louis-le-Grand, (Rue St.-Jacques.)

Messrs. J. Pierrot, *Provisor*.
Emond, *Censor des Etudes*.
Roger, *Substitute*.
Bruzard, *Steward*.
L'Abbé Théron, *Chaplain*.
Rev. Mr. Boissard, *Protestant Minister*.

Professors.

Messrs. Damiron, } *Philosophy*.
Thuillier, *Sub.* }
Thillaye, *Physics*.
Richard, } *Mathematics, Special and*
Véron-Vernier, } *Elementary*.
Liouville, }
Guibert, *Sub.* }
Héguin de Guerle, *French Literature*.
Desforges, } *Rhetoric*.
Lorain }
Du Rozoir, } *History and Ge-*
Rosseuw-St.Hilaire, *Adj.* } *ography*.
Guillardin, *Sub.* }
Wallon, *Adj.* }
Humbert, } *Second*.
Chardin (the elder), *Adj.* }
Gros, } *Third*.
Roberge, *Adj.* }
Héguin de Guerle, *supplied* } *Fourth*.
by M. Sarret, }
Barrot, *Adj.* }
Pourmarin, } *Fifth*.
Lauwereyns, *Adj.* }
Agon, } *Sixth*.
Durand, *Adj.* }
Arvers, *Natural History*.
Guillard, Maugras, } *Assistants*
Dehèque, Vérien, } *and*
Sarret, Didier, } *Adjuncts*.
Ouizille, Tisserand and }
Bigourdan, }
Sarret, *German*.
Wilkin, *English*.
Auberti, *Italian*.

* These Particular Colleges depend upon their own resources for support, and are directly under their own government.

Messrs. Jouannin, } *Professors in the*
Desgranges, } *Royal School for*
Bianchi, } *Oriental Languages*
Cor, } *attached to this College.*

Besides the preceding orders of Professors, there are attached to this College, three superintendents, five elementary masters, three teachers of drawing, one of music, one writing, one of military and gymnastic exercises, fifteen *maîtres d'Etudes*, and five physicians, including a dentist, an oculist, and an apothecary.

The number of Internal students is 502; External, 422.

College of Henry IV., (in the ancient house of St.-Généviève.)

Messrs. Liez, *Provisor.*
Drevet, *Censor.*
Grégoire, *Steward.*
L'Abbé Peyre, *Chaplain.*

Professors.

Messrs. Mauger, } *Philosophy.*
Gibon, *Adj.* }
Despretz, *Physical Sciences.*
Navarre, *Special Mathematics.*
Bouché, *Elementary Mathematics.*
Miet, } *Adjuncts in Mathematics.*
Meissas, }
Gobert, } *Rhetoric.*
De Wailly, }
Poulain, }
Chanut, *Special Adj.* } *History.*
Duruy, *Adj.* }
Bréo, } *Second.*
Destainville, *Adj.* }
Riant, } *Third.*
Harmant, }
Maugeret, } *Fourth.*
Clachet, *Adj.* }
De Calonne, } *Fifth.*
Villemeureux, *Adj.* }
Veissier, } *Sixth.*
Feugère, *Adj.* }
Milne-Edwards, *Natural History.*
Mac-Carthy, *English.*
Stahl, *German.*

Besides these Professors, there are five *adjuncts* in mathematics, four elementary teachers, three teachers of drawing, two of writing, one of gymnastics, twenty-one *maîtres d'Etudes*, and nine physicians, dentists, oculists, apothecaries, &c. &c.

Internal students, 380; External, 365.

College Royal of Saint-Louis, (at the ancient College of Harcourt, rue de la Harpe.)

Messrs. Poirson, *Provisor.*
Emery, *Censor.*
Letermelier, *Steward.*
L'Abbé Molroguier, *Chaplain.*
L'Abbé Sabatier, *Adj. Chaplain.*

Professors.

Messrs. Valette, } *Philosophy.*
Garnier, }
Babinet, } *Physics.*
Blanchet, *Adj.* }
Delisle, *Special Mathematics.*
Vincent, } *Elementary*
Binet-Sainte-Pierre, *Adj.* } *Mathematics.*
Janson-Durville, *Adj.* }
Charpentier, } *Rhetoric.*
Bellaguet, }
Dumont, } *History.*
Sédillot, }
Ansart, } *Second.*
Vendelheyl, }
Regnier, *Adj.* }
Vernadé, } *Third.*
Chappuizy, }

Messrs. Ansart, } *Fourth.*
Huguet, *Adj.* }
Leroy, } *Fifth.*
Huguet, *Adj.* }
Defrenne, *Adj.* }
Lurat, } *Sixth.*
Genouille, *Adj.* }
Salacroux (the younger), *Natural History.*
Egger, *Substitute.*
Roguet, *Substitute in Mathematics.*
O. Sullivan, *English.*
Schoen, *German.*

In addition, there are four elementary teachers, six supervisors, two teachers of drawing, one of writing, nine of music, one of dancing, fourteen *maîtres d'études*, and seven physicians, dentists, &c. &c.

Number of Internal students, 253; External, 484.

The three preceding Royal Colleges are on the south side of the Seine, the two following are on the north side.

Royal College of Charlemagne, (at the house of the Grand Jesuits, in the rue St. Antoine.)

Messrs. Dumas, *Provisor.*
Belin, *Censor.*
Pront, *Steward.*

Professors.

Messrs. Bouillet, *Philosophy.*
Bary, *Physical Sciences.*
Rouby, *Special Mathematics.*
Lévy, *Elementary Mathematics.*
Dufour, *Adjunct.*
Langlois, } *Rhetoric.*
Daveluy, }
Cayx, } *History.*
Toussenet, *Adj. Spec.* }
Haussard, *Adj.* }
Meissas, *Geometry.*
Dalgue, } *Second.*
De Neufforge, *Adj.* }
Frémion, } *Third.*
Betolaud, *Adj.* }
Leboucher, } *Fourth.*
Viguiet, *Adj.* }
Martorey, *Arithmetic.*
Forgeot, } *Fifth.*
Galeron, }
Bonvalot, } *Sixth.*
Cappelle, *Adj.* }
Chaine, *Elementary Classes.*
Compt (Achilles), *Natural History.*
Quicherat, }
Gérusez, } *Sup. Adjuncts.*
Rossignol, }
Clereau, }
Darragon, } *German.*
Donndorf, }
Ludger, *English.*

There are also four physicians, surgeons, dentists, oculists.

The number of students (all External,) is 840.

Royal College of Bourbon, (in the building of the Capuchins, rue St. Croix.)

Messrs. Alexandre, *Provisor.*
Clerc, *Censor.*
Lecointre, *Steward.*

Professors.

Messrs. Saphary, *Philosophy.*
Cazalis, *Physics.*
Binet, *Special Mathematics.*
Camus, *Elementary Mathematics.*
Loupot, *Adjunct.*
Planche, } *Rhetoric.*
Lemaire, *Adj.* }
Ragon, }
Taranne, *Sup.* }

Messrs. Jarry de Mancy, }
 Filon, Adj. } *History and Geography.*
 Merruau, Adj. }
 Legay, } *Second.*
 Pottier, Adj. }
 Garnier, } *Third.*
 Nisard, Sup. }
 Raynaud, Adj. }
 Landois, } *Fourth.*
 Valatour, Adj. }
 Hubert, } *Fifth.*
 Pitay, Adj. }
 Courtaud, } *Sixth.*
 Herbet, Adj. }
 Corbin, } *Natural History.*
 Bourjot St. Hilaire, Sup. }
 Baron de Liebhaber, German.
 Spiers, English.

Besides these, there are two teachers of the elementary classes, two adjuncts to natural history, and three physicians, including a surgeon.

The number of students (all External,) is 850.

College of Stanislas, (in the rue Notre-Dame-des-Champs, No. 34.)

Messrs. L'Abbé Augé, Director.
 L'Abbé Buquet, Prefect of Studies.
 L'Abbé Petit, Director of the Middle Coll.
 L'Abbé Millériot, Director of the Little College.
 L'Abbé Ravinet, Prefect of Religion.
 L'Abbé Garson, Steward.

Professors.

Messrs. Gibon, Philosophy.
 Desdouts, Mathematics and Physics.
 Lefèvre, } *Rhetoric.*
 Taranne, }
 Burette, } *History.*
 Lewaillant, }
 Sauzier, Second.
 Cabaret-Dupaty, Third.
 Thédenat, Fourth.
 ———, Fifth.
 Thédenat (the younger), Sixth.
 Gillette, Natural History.

Messrs. Carey, German.
 Denie, English.

Besides these, there is a teacher of music, three physicians, including a dentist, and seven *maîtres d'études*.

The number of students (all Internal,) 250.

This College does not receive External students.

College of Rollin, (rue des Postes, No. 34.)

Messrs. De Fauconpret, Director.
 Ballard-Luzy, Gen. Prefect of Studies.
 Boullard, Prefect of the Middle College.
 Tournet, Prefect of the Little College.
 L'Abbé Sénac, First Chaplain.
 L'Abbé Dieuzaido, Second Chaplain.
 Landois, Steward.

Professors.

Messrs. Poret, Philosophy.
 Lefèvre, Physics.
 Sturm, Special Mathematics.
 Laisné, Elementary Mathematics.
 Rinn, Rhetoric.
 Magin, History.
 Guérin, Second.
 Legay, Third.
 Toussaint, Fourth.
 Boistel, Fifth.
 Prat-Marca, Sixth.
 Valenciennes, Natural History.
 Haussard, Adjunct in History.
 Hermann, German.
 Wilkin, English.
 Gobert, Drawing.
 Monginot, Accounts.

In addition to these Professors, there are five elementary teachers, four teachers of divisions, seventeen *maîtres d'études*, and five physicians, surgeons, &c. &c.

The number of pupils (all boarders,) is 330.

This College does not receive External students.

Institutions.—There are in Paris, 33 Institutions for boys, and 35 for girls.—Total, 68.

Pensions.—There are in the city of Paris itself, 72 Pensions for boys, and 51 for girls. There are in the portions of the Department of the Seine which are outside of Paris, 39 Pensions for boys; making in all, 162 Pensions in the Department of the Seine, of which 123 are in Paris.

Normal Schools,—for Primary Instruction, 2.

Communal Schools,—or rather what we should call common schools, 596 in the Department, of which 381 are in the city of Paris. Of these 596 schools, 67 are schools on the plan of *Mutual Instruction*.

DEPARTMENT OF SEINE-ET-MARNE.

Communal Colleges,—at Meaux, Melun, Nemours, and Provins,—in all, 4.

Institutions, 2. Pensions, 9. Primary schools, 530.

DEPARTMENT OF SEINE AND OISE.

Royal College of Versailles.

Messrs. Théry, Provisor.
 Sandras, Censor.
 Loustau, Steward.
 L'Abbé Quinton, Chaplain.

Professors.

Messrs. Vacherot, Philosophy.
 Chevallier } *Rhetoric.*
 Anot de Maizières, }
 Anquetil, Second.
 Bouchitté, } *History.*
 Petit, }
 Sicamois, Third.
 Leduc, Fourth.
 Marchand, Fifth.
 Seignette, Sixth.
 Galy-Cazalat, Physical Sciences.
 De Montferrand, Special Mathematics.
 Faure, Elementary Mathematics.
 De Balzac, Natural History.
 Madden, English.
 Simon, German.

Internal students, 191; external, 250.

Communal Colleges,—at Etampes and Pontoise,—in all, 2.

Institutions, 5. Pensions, 35. Normal schools, 1. Primary schools, 776.

DEPARTMENT OF YONNE.

Communal Colleges,—at Auxerre, Avallon, Joigny, Noyers, Sens, Tonnerre,—in all, 6.

Pensions, 10. Primary schools, 570.

21. Academy of Pau.

This Academy comprehends three departments,—Basses-Pyrénées, Hautes-Pyrénées, and Landes.

Messrs. Loyson, *Rector*.

Balencie, }
Ducondut, } *Inspectors*.
Dumengé, *Secretary*.

Royal College of Pau.

Messrs. L'Abbé Gattrez, *Provisor*.

Rolland, *Censor*.
Deboudachier, *Steward*.
L'Abbé Cambot, *Chaplain*.

Professors.

Messrs. L'Abbé Batbie, *Philosophy*.
Lafeuillade, *Rhetoric*.

Fouquet, } *Second*.
Badé, } *History*.
Gouze, *Fourth*.
Puyalet, *Fifth*.
Lavigne, *Sixth*.
Mermet, *Physical Sciences*.
Frottois, *Special Mathematics*.
Saurel, } *Elementary Mathematics*.
Deboudachier, *Spanish*.
O'Moran, *English*.

Internal students, 57; external, 90.

Communal Colleges,—Orthez, St.-Palais, Argelès, Bagnères, Tarbes, Vic-Bigorre, Aire, Dax, Mont-de-Marsan, St-Sever,—in all, 10.

Institutions, 1. Pensions, 32. Normal schools, 2. Primary schools, 1,734.

22. Academy of Poitiers.

This Academy embraces four departments,—Charent-Inférieure, Deux-Sèvres, Vendée, and Vienne.

Messrs. Ranc, *Rector*.

Lodrut, }
Grivot, } *Inspectors*.
Abribat, *Secretary*.

Faculty of Law.

Messrs. Boncenne, *Dean*.

Daguin, *Secretary*.

Professors.

Messrs. Fradin, *Roman Law*.

Guillemot, }
Grellaud, } *Civil Code*.
Pervinquièr (Abel), }

Boncenne, } *Procedure and Criminal Jurisprudence*.

Foucart, *Administrative Law*.

Bécanne, *Code of Common Law*.

Perrinquièr, } *Substitutes*.
Fey, }

There is a secondary school of Medicine at Poitiers.

Royal College of Poitiers.

Messrs. Carbon, *Provisor*.

Desroziers, *Censor*.

Savatier, *Steward*.

L'Abbé Marsault, *Chaplain*.

Professors.

Messrs. Mazure, *Philosophy*.

Delaistre, *Rhetoric*.

Mesnard, *History*.

Audinet, *Second*.

Hippeau, } *Third*.
David (Sub.), }

Valantin, } *Fourth*.
Chauveau, }

Raynal, *Fifth*.

Mostolat, *Sixth*.

Bissey, *Physical Sciences*.

Déméré, *Special Mathematics*.

Drot, *Elementary Mathematics*.

Auzenat et Dousset, *Elementary Classes*.

Hippeau, *English*.

Internal students, 130; external, 201.

Communal Colleges,—at Châtellerault, Civray, Loudun, La-Rochelle, Rochefort, Saintes, St.-Jean-d'Angély, Melle, Niort, St.-Maixent, Thouars, Bourbon-Vendée, Fontenay, and Luçon,—in all, 14.

Institutions, 4. Pensions, 34. Normal schools, 1. Primary schools, 1,536.

23. Academy of Rennes.

This Academy comprehends five departments,—Côtes-du-Nord, Finistère, Ile-et-Vilaine, Loire-Infér. and Morbihan.

Messrs. Legrand, *Rector*.

Tardivel, }
Gouby, } *Inspectors*.
Rabusson, }
Grouet, *Secretary*.

Faculty of Law.

Messrs. Vatar, *Dean*.

Pontallié, *Secretary and Treasurer*.

Professors.

Messrs. Sarget, *Roman Law*.

Richelot, }
Morel, } *Civil Code*.
Hue, }

Théophile Bidard, } *Procedure, and Crim.*
Félix Vatar, } *Juris*.
Common Law.

Lepoitevin, *Substitute*.

Goujon, *Charged with the functions of Do.*

There is a secondary school of Medicine at Rennes, and also one at Nantes.

Royal College of Rennes.

Messrs. Henry, *Provisor*.

Terrien, *Censor*.

Coppale, *Steward*.

L'Abbé Panaget, *Chaplain*.

Professors.

Messrs. Caro, *Philosophy*.

Nové-Josserand, *Rhetoric*.

Lehuierou, *History*.

Nicolas, *Second*.

Professors.

- Messrs. —, *Clinique Interne.*
 Erhmann, *Anatomy.*
 Stoltz, *Acc. Cliniq. d'Acc.*
 Goupil, *Physiology and Clinique Externe.*
 Masuyer, *Medical Chemistry.*
 Meunier, *Medical Physics and Hygiène.*
 Caillot, *Med. Operat. and Exter. Pathology.*
 Tourdes, *Internal Pathology.*
 —, *Legal Med. and Epidem. Maladies.*
 Féc, *Botany.*
 Cozo, *Pharmacy and Materia Medica.*
 Rochard, *Honorary Professor.*

Besides these, there are twenty-one Agrégés or assistant professors.

Faculty of Sciences.

- Messrs. Duvernoy, *Dean.*
 Sorlin, *Secretary.*

Professors.

- Messrs. Serlin, *Application of Mathematics.*
 Sarrus, *Pure Mathematics.*
 Duvernoy, *Natural History.*
 Fargeaud, *Physics.*
 Persoz, *Chemistry.*

Faculty of Letters.

- Messrs. Hullin, *Dean.*
 Schweighaeuser, *Secretary.*

Professors.

- Messrs. Schweighaeuser, *Greek Literature.*
 Careme, *Substitute.*

- Hullin, *French Literature.*
 De St.-Venant, *Latin Literature.*
 Cuvier (Ch.), *History.*
 Bautain, *Philosophy.*

Royal College of Strasbourg.

- Messrs. Derome, *Provisor.*
 Martinet, *Censor.*
 Louis, *Steward.*
 L'Abbé Delahaye, *Chaplain (Catholic).*
 Dietz, *Chaplain, (Protestant).*

Professors.

- Messrs. Bataille, *Philosophy.*
 Careme, *Rhetoric.*
 Delcasso, *History.*
 Génin, *Second.*
 Geffroy, *Third.*
 Olry, *Fourth.*
 Staelhé, *Fifth.*
 Bouvier, *Sixth.*
 Fargeaud, *Physical Sciences.*
 Finck, *Special Mathematics.*
 Chaloupin, *Elementary Mathematics.*
 Fargeaud, *Natural History.*
 Sontag, *German.*
 Montalant, *English.*

Internal students, 121 ; external, 203.

Communal Colleges,—at Bouxviller, Haguenau, Saverne, Schelestadt, Wissembourg, Altkirch, Belfort, Colmar, Thann, Mulhausen, Rouffach, and Obernai,—in all, 12.

Institutions, 1. *Pensions*, 15. *Normal schools*, 2. *Primary schools*, 1,543.

26. Academy of Toulouse.

This Academy comprehends four departments,—Ariège, Haute Garonne, Tarn, and Tarn-et-Garonne.

- Messrs. Ozaneaux, *Rector.*
 Larroque, }
 Denfert, } *Inspectors.*
 Vidal, }
 La Salle, *Secretary.*

Faculty of Theology, at Toulouse (Catholic).

- Messrs. —, *Dean.*
 D'Haubech, *Secretary.*

Professors.

- Messrs. —, *Didactic Theology.*
 —, *Evangelical Morals.*
 —, *Substitute.*
 Jamme, *Ecclesiast. History and Discipline.*
 D'Haubech, *Sacred Literature and Hebrew.*

Faculty of Theology, at Montauban, for the Helvetic Confession, (Protestant).

M. Bonnard, *Dean.*

Professors.

- Messrs. Jalaguier, *Evangelical Morals.*
 —, *Theology.*
 Bonnard, *Hebrew.*
 Montet, *Ecclesiastical History.*
 Floris, *Philosophy.*
 Encontre, *Latin and Greek.*

Faculty of Law.

- Messrs. Malpel, *Dean.*
 Boisgiraud, *Secretary and Treasurer.*

Professors.

- Messrs. Benech, *Roman Law.*
 Malpel, }
 Delpech, } *Civil Code.*
 Laurens, }
 Carle, *Criminal Law.*
 Ferradon, *Code of Common Law.*

- Mesplis, }
 Deloume, } *Substitutes.*
 Dufour, }
 Vacquier, }

Faculty of Sciences.

- Messrs. Romieu, *Dean.*
 —, *Secretary.*

Professors.

- Messrs. Romieu, *Pure Mathematics.*
 Léon, *Application of Mathematics.*
 Moquin-Tandou, *Natural History.*
 Pinaud, *Physics.*
 Boisgiraud, *Chemistry.*

Faculty of Letters.

- M. Fleury de l'Ecluse, *Dean.*

Professors.

- Messrs. Monin, *History.*
 Cabantous, *French Literature.*
 Gatien-Arnoult, *Philosophy.*
 Sauvage, *Latin Literature.*
 De l'Ecluse, *Greek Literature.*
 Hamel, *Substitute.*

There is a secondary school of Medicine at Toulouse, in which there are eight professors, and six substitutes.

Royal College of Toulouse.

- Messrs. Vidal, *Provisor.*
 Chadrin de Belval, *Censor.*
 Touraton, *Steward.*
 L'Abbé Martin, *Chaplain.*

Professors.

- Messrs. Mahuziès, *Philosophy.*
 Bouchez, *Rhetoric.*
 D'André, *Second.*

Olleris, *History*.
 Ducoin, *Third*.
 Méric, *Fourth*.
 Belcastel de Montvaillant, *Adjunct*.
 Laburthe, *Fifth*.
 Prévost, *Sixth*.
 Bergounioux, *Seventh*.
 Lortal, *Eighth*.
 Deguin, *Physical Sciences*.
 Murailhe, *Special Mathematics*.
 Vauthier, *Elementary Mathematics*.
 Butts, *English*.

Yvanez, *Spanish*.
 Suan, *Drawing*.
 Toussaint, *Writing*.

Internal students, 112; external, 239.

Communal Colleges,—at St.-Gaudens, Foix, Pamiers, St.-Girons, Alby, Gaillac, Castel-Sarrazin, Moissac, Montauban,—in all, 9.

Institutions, 6. Pensions, 55. Normal schools, 2. Primary schools, 1,327.

I have now completed the survey of the University of France, including all the establishments of education and instruction which are connected with it, or are under the direct control of the royal council of public instruction.

A summary of the whole is, that there were in France last year (1835), in connection with the University of France and under the direction of its council, acting in the name of the king :—

Faculties of theology, of which two are Protestant and six Catholic,	8
Faculties of law,	9
Faculties of medicine,	3
(There are also seventeen secondary schools of medicine).	
Faculties of science,	8
Faculties of letters,	6
Normal school to educate professors of colleges,	1
Royal colleges,	40
Communal and other colleges,	321
Normal schools to prepare teachers for primary schools,	56
(This does not include some schools which serve as normal schools, though not called by that name).	
Institutions,	145
Pensions,	1,099
Special schools of commerce, industry, &c.,	15
Primary schools, including two hundred infant schools,	42,517

The number of students in the royal colleges was, last year, 15,047.

The number of students in the several faculties is very large, but I have not been able to ascertain it with precision.

The number of pupils in the normal schools is about 2,000.

It is probable that the number of children and youth who attend the primary schools, during some portion of the year, is not much less, if any, than 4,000,000.

In the year 1815, there were 2,113 law students; 4,216 students of medicine; 5,233 theological students; 9,000 students in the royal colleges; 28,000 in the communal and other colleges; 39,623 in pensions; and 737,369 pupils in primary schools. From which it is apparent that the cause of education has made very great progress in France during the last twenty years.

Indeed, very great progress has been made in the cause of education during the last five years. This is especially true in relation to the schools for primary instruction, which portion of the system has been in reality created since the revolution of July, 1830. This part of the University, or system of education, is now brought, in the opinion of Mr. Guizot, to as good a state as law is likely to bring it. What is wanted to render it perfect is the greater, or rather general, prevalence of pure religion, which would render it possible to have teachers of a truly pious character. On this great point the system is defective, and will remain so until the pure gospel gains a powerful sway over this mighty nation. May that blessed day soon arrive! At present many of the teachers of the primary schools are the *Brothers of the Christian Doctrine*, an order of the Catholics who devote themselves to teaching.

A few days before the dissolution of the late cabinet, Mr. Guizot submitted to the chamber of deputies a long report of the state of secondary education in France, comprehending the colleges, faculties, &c. That report was committed to a large committee who have not, at the time of writing this article, made their report upon it. As the report of Mr. Guizot is not yet printed, I am not sufficiently acquainted with its details to undertake to state them. But I learn from Mr. Guizot, that it proposes very important improvements in the

organization and especially in the studies of the higher establishments of education throughout the kingdom, and he has hopes, if his life should be spared a few years, of seeing those improvements introduced and established.

I ought, perhaps, to state here, that the mode of choosing professors in the colleges and faculties by *concours*, or examination, has become very general in France. It is now used in almost every department of higher education. The professors in the law and medical schools are all chosen in this way. The professors in the Protestant theological faculties or schools are chosen, ordinarily, in the same way. The professors in the Catholic theological schools are nominated by the archbishops. In a *concours* of this kind, a committee, appointed by the council of public instruction or some subordinate power, examines the applicants, hears them lecture on assigned topics, and read essays on certain theses, &c. &c. All is done openly. Sometimes this process takes several days or evenings. This was the case lately in choosing a professor in the medical school in this city. As many as eight or ten, if not more, evenings were spent in hearing the applicants, in the presence of seven examiners and several hundred students. That this plan secures the appointment of men who can express what they know with the greatest readiness and propriety is certain. It is probably not less certain that it prevents the appointment, in many cases, of men of profound attainments, who cannot conceive with rapidity nor speak with facility.

The length of this article is too great to allow me to make any further remarks on the state of education in France. It is my intention, if God spare my life, to give in a subsequent article, probably for the next number of the *Quarterly Register*, an account of the important establishments for the promotion of knowledge in France, which are not connected with the University, including the celebrated royal institute. At the close of that article I shall give, if possible, a full statement of the number of pupils in each class of establishments for education in France. In the present article I have aimed at giving the reader an insight to the system of general education which is comprised in the University of France, or rather which constitutes what is called by that name.

INDIAN COPY OF THE HEBREW PENTATEUCH,

DISCOVERED BY THE REV. CLAUDIUS BUCHANAN, D. D.

[Communicated by the Rev. Abiel Holmes, D. D., LL. D.]

To the Editor of the American Quarterly Register,—

SIR,—The works of Dr. Buchanan, pertaining to India, have been republished in America, and extensively circulated; but the collation of his manuscript Indian copy of the Hebrew Pentateuch by Mr. Yeates seems almost unknown. Having recently had occasion to consult this work at the college library, it occurred to me that it deserved more attention than it had received, and that some account of it might be acceptable. My first intention was, to give merely an abridgment of Yeates's collation; but, on a recollection of the interest that had been taken in the subject of oriental inquiries on our side of the Atlantic, I thought it might be gratifying to your biblical readers to have some account of what preceded the discovery of the manuscript Pentateuch. It was perceived that names, which might otherwise be omitted, would be of use to authenticate facts, and that it were false modesty to withhold them; the inclosed account is therefore respectfully submitted to you by

Yours with regard,

A. HOLMES.

Cambridge, May 12, 1836.

AN oriental copy of the Hebrew Pentateuch has long been a desideratum. A discrepancy in the chronology of the early ages of the world, between the Hebrew, Ethiopic, Samaritan, and Greek copies of the Pentateuch, induced literary theologians to desire such a copy, for the purpose of comparison, to ascertain, if possible, whether the Hebrew copy, used by the translators of our English Bible, be correct. Among these inquirers was a distinguished Hebrew scholar of our own. The late Dr. Stiles, at an early period of his ministry at Newport, R. I., wrote to Syria, to obtain information of every thing interesting relative to the Jews, their dispersions, locations, rites and usages, and copies of the Law used in their synagogues or places of worship. A few years afterward he wrote to J. Z. Holwell, Esq. author of *Historical Events relating to the Empire of Hindoostan*, to obtain information in oriental history; particularly, to ascertain, whether the Jews of Cochin and at Patna were in possession of a Hebrew Pentateuch—an inquiry which continued to engage his attention to the close of life. The institution of the Asiatic Society, with the learned Sir William Jones at its head, gave him great delight, and rekindled his zeal in the oriental cause, in the very evening of his days. In recent histories of Hindoostan he had found a new account of a colony of Jews at Cochin, on the coast of Malabar. Having procured and read the *Dissertations* of Sir William Jones, it occurred to his mind that this eminent orientalist would undertake the inquiries which he wished to be made; and he accordingly wrote to him a letter, dated 18 January, 1794, the year preceding his death. This letter, consisting of more than seventy quarto pages, he sent to Calcutta, directed to the care of the Hon. Suetonius Heatly, chief judge of appeals at Decca, Bengal, with whom in early life he was acquainted; but before it reached India, Mr. Heatly and Sir

William Jones had deceased. A. Lambert, Esq. the administrator of Mr. Heatly's estate, a member of the Asiatic Society, forwarded the letter to the President of the Society, who caused it to be read at the first meeting after its reception. Mr. Lambert wrote a letter to Dr. Stiles, informing him that the letter would be answered by Sir John Shore, President of the Society, as soon as he should receive replies to the inquiries which he had directed to be made at Cochin and Cranganore, respecting the points which his "commendable zeal wished to have ascertained."

Connected with the desire of a search for an oriental copy of the Hebrew Law, Dr. Stiles expressed a wish to have a very extensive territory in the East, especially from the Caspian eastward, and north of India and Tibet, "travelled by some persons of Hebrew literature, and of sagacious discernment of national character, who may discover such rational distinguishing traits, as you, Sir, have in the Afghans, who, from your account, I doubt not, are of Hebrew original, and of the Ten tribes. Your situation, in the oriental countries, gives you an advantage for the prosecution of this research; and I hope for more fruits of your inquiries on this subject." In this letter he expresses a great desire to see a copy of the patriarchal ages and chronology, as found in the Pentateuch of Cochin; and respectfully asks Sir William's offices in obtaining for him this gratification. Though Cochin is at some distance from Bengal, yet, by the assistance of some of his learned connections, visiting that coast, he judged that the desired object might be attained. Having pointed out what particular parts of the Pentateuch he wished to be copied, he expressed a desire to have them in the very character in which they are found in the manuscripts, whether the present Hebrew letter, or of another oriental paleography; and to know whether their copy was obtained from the modern Jews, or whether they have been possessed of it in another line of derivation from the days of Nebuchadnezzar. He wished also for "a list of any and all other books of the Old Testament, in their possession, of this original derivation. St. Thomas found a Hebrew damsel singing Hebrew Psalms at the court of an Indian prince at Cranganore, near Cochin."

A war with the natives of India caused a delay of the expedition for research; and before it was accomplished, Sir John Shore had returned to England. How far the letter of Dr. Stiles may have had influence in the selection of the places of research, or in the discovery of the manuscript before us, we know not. The facts, that the zeal of the writer was commended at Cochin; that his desired inquiries were directed to be made; and that, when replies should be received, Sir John Shore was to have answered the letter; and that Dr. Buchanan takes distinct notice of it, render it probable, that there was such an influence.

In the MEMOIR, dated at Calcutta, 12 March, 1805, Appendix K. entitled "Jewish Scriptures at Cochin," Dr. Buchanan observes: "There is reason to believe that scriptural records, older than the apostolical, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament that were written previously to the captivity, but none of those whose dates are subsequent to that event.

"Some years ago, the President of Yale College, in America, an emi-

nent archaologist, addressed a letter to Sir William Jones, on the subject of these manuscripts, proposing that an inquiry should be instituted by the Asiatic Society; but Sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the manuscripts at Cochin were written in the present Hebrew character, or in another oriental paleography."

In 1806, the year after the date of the Memoir, Dr. Buchanan, under the auspices of the marquis Wellesley, commenced his travels, and was attentive to the investigation of the History and Literature of the Christians and Jews of these parts of the East. He travelled from Calcutta to Cape Comorin by land, and made excursions in the interior of that extensive peninsula, where he met with Jewish colonies. Here he found a copy of the Hebrew Law, which was one special object of research.—By his Researches it appears: That the Black Jews colonized on the coast of India long before the Christian era; that the very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea many ages before the race of Jews in the West; and that they are descendants from those ancient dispersions recorded in the Sacred History; that corroborative of this is the fact, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; that in the record chests of the synagogues of the Black Jews of Cochin have been discovered old copies of the Law, some of which are complete, and for the most part legible; that at the remote synagogues of the same description of Jews, situated at Tritooa, Paroor, Chenotta and Malch, have been found many old writings, among which are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, as to require much time and labor to ascertain their contents; that they have, in most places, the book of the Law, the book of Job, and the Psalms, but know little of the Prophets; that some of them have even lost the book of the Law, and only know that they are Israelites from Tradition, and from their observance of peculiar rites; and that in a coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the Law, written on a *roll of leather*, about 50 feet long, composed of skins sewed together, so worn out, in some places, as to be patched with pieces of parchment.

Such is an historical sketch of the result of Dr. Buchanan's Jewish researches in this part of India. The "old copy of the Law," last mentioned, claims our particular attention. It is precisely what the antiquarian and biblical inquirer was solicitous to find; and it furnishes an important confirmation of the correctness of the Hebrew copies of the Old Testament used by the best translators, including the copy used for the Version of our own English Bible.—Of this manuscript an account will now be given.

Indian Copy of the Hebrew Pentateuch.

This Roll, with several other oriental manuscripts, was carried by Dr. Buchanan to England, and given, with the other manuscripts to the University of Cambridge. It was regarded as of sufficient importance to engage the careful examination of those who were competent to estimate its value. The learned Thomas Yeates, late of the University of Oxford, was designated for this service; which he soon after performed, to the high approbation and grateful acceptance of the public. After taking an exact copy of the manuscript, he proceeded to compare it with other manuscripts

and printed copies of the Law; and his Collation was printed at Cambridge, by the Syndics of the University, in 1812. It is entitled,

"COLLATION OF AN INDIAN COPY

OF

THE HEBREW PENTATEUCH,

WITH

PRELIMINARY REMARKS:

Containing an exact Description of the Manuscript, and a Notice of some others, (Hebrew and Syriac,)

COLLECTED BY

The Rev. CLAUDIUS BUCHANAN, D. D.

In the year 1806,

And now deposited in the Public Library, Cambridge."

By THOMAS YEATES,

Late of the University of Oxford.

In the preliminary remarks, Mr. Yeates observes, "The derivation of the manuscript is announced in the printed label affixed to it:—'This Manuscript, on a roll of Goat-skins dyed red, was found in the Record Chest of one of the Synagogues of the Black Jews, in the interior of Malayala in India, by the Rev. Claudius Buchanan, in the year 1806.' Those Jews, on being asked certain questions about it, could give no precise account of it: some replied, *that it came originally from Senna in Arabia*; others of them said, *it was brought from Cashmir*. The Cabul Jews, who travel annually into the interior of China, remarked, *that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat-skins, and dyed red*, which agrees with the foregoing description of Dr. Buchanan's roll.

"We know very well that the Jews, in the time of Moses, had the art of preparing and dying skins; for *rams'-skins dyed red*, made a part of the covering for the tabernacle (Exod. xxvi. 14,); and it is exceedingly probable, that the very autograph of the Law, written by the hand of Moses, was written on skins so prepared. The ancient rules prescribed to the Jewish scribes direct, that the Law be so written, provided it be done on the skins of clean animals, such as sheep, goat, or calf-skins: therefore this manuscript and many others in the hands of the Jews, agree in the same as an ancient practice. The Cabul Jews, as aforesaid, show that copies of the Law, written on leather skins, are to be found among their people in India and China; and hence we have no doubt, that such are copies of very ancient manuscripts."

"Description of the Cambridge Roll,

"Or, Indian Copy, which also may be denominated *Malabaric*, from that part of India in whose vicinity it was found. It consists of strong leather skins, thirty-four in number, and sewed together. The text occupies one hundred and seventeen columns, and the length of the roll, in its present condition, measures nearly fifty feet, by about two feet broad. The columns contain fifty lines, and are about a palm, or four inches in breadth. It contains the fragments of three different rolls; and the skins are of two qualities, partly *red*, and partly *brown*. Some of them are in very good

preservation; others much impaired by time, and flawed in many places; but the writing is nevertheless clear and legible, it having sunk into the substance of the skin. Some few places are defaced from accident, perhaps from its conveyance from so great a distance. The old skins have been strengthened by patches of parchment on the back; and in one place four words have been renewed by the same supply. The text is written in the square character, and without the vowel points and accents; and the margin of the columns is every where plain, and free from writing of any sort. It has all the spaces and *minutiæ* of the most correct Masoretic copies, and some few peculiarities not common in those of the Western Jews. Several of the skins have the ornamental writing or *Coronæ*, formerly belonging to a most superb and highly finished copy. The text of Genesis occupies fifty-seven columns, and concludes the last with a space equal to four lines.

"As the roll is found to consist of fragments of copies purely *Oriental*, and seemingly unconnected with the Western Jewish copies, we may now conclude the same to be ample *specimens* of copies in those parts of the world. It is true indeed that a great part of the text is wanting, and the whole book of Leviticus; yet, notwithstanding the large deficiencies of the manuscript, it ought to be a satisfaction to know, that herein are ample specimens of at least three *ancient* copies of the Pentateuch, whose testimony is found to unite in the integrity and pure conservation of the Sacred Text, acknowledged by Christians and Jews in these parts of the world. The following Collation confirms the truth of this remark; and if such specimens, furnished by this manuscript, are allowed their proper weight and importance, we can have little room to doubt of the general purity of the entire copies; so that we now have no reason to expect, from Hebrew manuscripts obtained from the Oriental Jews, any new or extraordinary emendation of the Hebrew text of the Pentateuch.

"Dr. Kennicott conjectures, that a considerable change had taken place in the state of the Hebrew text," during a remote period. "Admitting," says Mr. Yeates, "that such conjecture is founded in fact, and that such an important *change* of the Hebrew copies then extant took place by general revision, or rather corruption, by the Jews in the West, or in some countries; yet it by no means proves, that such *supposed* reformation of the text by *designing* Jews was universal, and extended to the coast of *Malabar*. The integrity of that part of the Hebrew text in the Cambridge Roll, compared with the most esteemed and genuine printed text, is a direct evidence to the contrary.

"But again; the integrity and immutability of the Hebrew text is an article of that importance to the whole Christian world, that its defence must be supported against the dangerous consequences of uncertain and unfounded *conjecture*. The printed text of the Hebrew Scriptures throughout Europe, extant in the several popular and most esteemed editions, both among Christians and Jews, is attested by the manuscript under consideration; and it proves that our Western copies do still exist in their ancient form and purity, without having suffered any change or material corruption. The testimony of this *Malabaric* copy is found so truly important in this point, that after having *once* most carefully collated it with the text of Vander Hooght, I resumed my labor of a *second* collation with a copy of Athias's Bible, printed at Amsterdam, 1661: the *sameness* and *identity* of the text in the *three* copies demonstrates their fidelity as having one common origin, and of consequence the genuineness of our printed text. The learned defenders of the Sacred Scriptures will doubtless take up the argument in an improved form, to the advantage of Revelation."

"The chronology of the patriarchal ages, computed from the sums of years recorded in Genesis, is a point of considerable importance in all collations of the Hebrew text, especially since the Hebrew, Samaritan, and Greek copies are found to differ so much in the computation of time; and consequently, have given rise to several discordant systems. The only hopes of discovering the true and original reckoning, have been placed in the supposed existence of manuscripts differing from those hitherto known; and hence an *Oriental* copy of the Hebrew Pentateuch has long been a *desideratum*. The Indian Roll contains the entire text of Genesis, which is sufficient for the purpose; and its derivation from *Jews* of very early settlement in India, (perhaps the remnant of the ancient dispersions in the time of Nebuchadnezzar) determines this to be an *Oriental copy* in every sense of the word, and its testimony in this respect must be interesting. The question is, Does this copy agree with the *Western* Hebrew copies, in the sums of years recorded in Genesis?—the answer is declared in the affirmative; and is a fact of that importance, that the entire text of those verses has been accurately and faithfully copied from the Roll, and inserted in the Collation, for the satisfaction of the learned."

"Dr. Kennicott was solicitous for copies of the Hebrew Scriptures from the Jews of *India* and *China*. He notes a very ancient copy of the Pentateuch at CAI-FONG-FU, in the province of HO-NAN, mentioned by Le Long, *Bibleoth. cap. 2*; and to enrich his collations with so great a treasure, he corresponded with persons of great weight and influence both at *Madras* and *Canton*, to which latter place he sent a copy of Vander Hooght's Bible, with hopes, at least, of a collation; but it appears his laudable endeavors proved fruitless in those remote countries. The discovery of an Indian copy of the Hebrew Pentateuch was reserved for the eventful period of the nineteenth century, and for a Discoverer, (guided, as it were, by an apostolic spirit, to the very place where it had been reserved from time immemorial,) the excellent CLAUDIUS BUCHANAN, whose track led him also to the discovery of Syriac manuscripts of the Old and New Testament, no less important to sacred literature."

"The Collation was made at the desire and charge of the Donor of the manuscript, the Rev. Dr. C. BUCHANAN, and at the recommendation of the Rev. Dr. MARSH, Margaret Professor of Divinity, and other learned gentlemen of the University." Dr. Marsh, having examined the manuscript, and Mr. Yeates's Collation, gave the following opinion in a Note:

"A MANUSCRIPT Roll, of the Hebrew Pentateuch, apparently of some antiquity, and found among the Black Jews in the interior of India, must be regarded at least as a literary curiosity, deserving the attention of the learned in general. And as this manuscript appears, on comparison, to have no important deviation from our common printed Hebrew text, it is of still greater value to a theologian, as it affords an additional argument for the integrity of the Pentateuch." After a further illustration of the subject, Dr. Marsh adds: "the manuscript appears for these reasons to merit particular attention. A description and collation of it therefore must certainly interest every biblical scholar."

Mr. Yeates makes grateful acknowledgments to the Syndics of the University Press, for printing the Collation, as well for his benefit, as for the cause of Biblical Literature. In this connection, we are reminded of our obligations to Mr. Yeates for the Collation, and to the University of Cambridge for its reception on this side of the Atlantic.—Before the publication of the RESEARCHES, I had exchanged letters with Dr. Buchanan on the subject of his Inquiries in India. On the 18th of November, 1811,

I informed him, that his "Memoir" and his "Researches," had been reprinted in America, and were attracting that attention and exciting that interest among the numerous readers in our country, which writings of so philanthropic, pious, and literary a character may justly claim. In this letter I observed, that, of all his discoveries no one had so strongly arrested my attention and excited my curiosity, as the "Old Copy of the Books of Moses, written on a Roll of leather," found among the Black Jews in the interior country of India; that no sooner did I learn, by his Appendix to the "Star in the East," that he had discovered such an ancient manuscript copy of the Pentateuch, than I exclaimed with Archimedes, *Ευρηκα*; that his pleasure, in this discovery, ought as much to have exceeded that of the philosopher of Syracuse, as the value of *religious* exceeds the value of *mathematical* truth. "If this manuscript"—it was subjoined—"should throw light on the most ancient parts of the Holy Scriptures, or if it merely confirm the correctness of the Hebrew Bible from which our version was made, it will render an important service to the cause of truth and of our holy religion. In one of the Notes, which, as editor of the American edition, I affixed to the Memoir, a presumption was expressed, that this manuscript was in the Buchanan Collection at the University of Cambridge. It is very highly gratifying to be assured of this fact, as we *now* are, by a Note in your Researches, and especially to learn, that the collation of this Roll of the Pentateuch is now finished, and is to be printed at the expense of the University. The publication will do great honor to that venerable seminary. In the mean time, in the apprehension that we may not obtain a copy of this work in America, or, if we should, in consideration of the peculiar advantages with which its readings may be compared with those of Vander Hooght, Kennicott, and with the Septuagint, Samaritan, and other versions by the Oriental scholars formed under your auspices at Cambridge, I take the liberty to solicit the favor, that you would procure such a comparison to be made, and honor me with a communication of the result. All I would presume to ask is, that a comparison of the text in your manuscript be made with other copies, in the passages pointed out by president Stiles, in his Letter to Sir William Jones, for the purpose of ascertaining the patriarchal chronology. Not knowing what are the conditions of the proposed publication of the Roll of the Pentateuch, you will pardon me, Sir, for inquiring what those conditions are, and whether our Universities may yet become subscribers to the work; as also for respectfully suggesting whether (if it be too late for subscription) these Universities, particularly the Universities of Harvard, in Cambridge (Mass.), and of Yale, in New Haven (Conn.), the two oldest and most respectable Seminaries in New England, may each be honored with a copy as a donation. It certainly would be most gratefully received, and diligently examined; for, much as we are in our infancy in letters and arts, the oriental languages are considerably attended to among us, and the study of Biblical Literature has of late become sensibly revived. . . . It may be grateful to you, Sir, to be informed, that since the first impression of your Memoir in February last, a second edition has been printed; that the profits of the American editions, both of this work and of the Researches, are devoted to the benefit of the Natives of India; that contributions are going forward in our country for the translation of the Bible into the languages of the East; and that several young men from our Universities have devoted themselves to the Indian mission.—Believing that the cause in which you are engaged is the cause of truth, and that it will prevail, and praying that you may live to witness the celebration of the Christian rites at the

temple of Juggernaut, and holy sacrifices and a pure offering presented at the now sanguinary and polluted altars of Moloch, and that the blessings of millions ready to perish may come upon you, I am, Sir, with great consideration and respect, Your obedient," &c.

In a letter dated "Kirby Hall, Borobridge, Yorkshire, 31 December, 1811," Dr. Buchanan wrote, that he had had a slight stroke of paralysis in his right hand, which made it painful for him to write; but he very obligingly made answer to my last letter. "It gives me much satisfaction to hear that my Researches and Memoir are published in America for the benefit of the Translations in India. I shall request the University of Cambridge to present a copy of the Hebrew Collations (to which you refer) to the Universities of Harvard and Yale, America, as soon as they are published, which is not yet the case. They will be left at Messrs. Cadell & Davies, Strand, London, to await your order."

The copies were accordingly sent for, and at length procured and presented to the two Colleges. A Note of acknowledgment was received from the President of Harvard, inclosing the following Vote:

"At a meeting of the Corporation of Harvard College, Nov. 28, 1815,

"The President laid before the Board a letter from the Rev. Dr. Holmes, which was accompanied by the late edition of Yeates's Collation of the Indian Copy of the Hebrew Pentateuch, just received from Cadell & Davies, with whom it had been deposited to be delivered to the order of Dr. Holmes, but in consequence of the war had not been obtained till now. It appears that we are indebted for this work to the University of Cambridge, England, at the instance of the late Rev. Dr. Claudius Buchanan, Dr. Holmes having in a letter to Dr. Buchanan, soon after the issuing of Proposals for printing the Collation, expressed a desire that our University might have a copy, either by subscribing or by receiving it as a donation—

"Voted, That the thanks of the Corporation be presented to Dr. Holmes for his provident kindness in taking effectual measures to procure for our public Library this interesting work; and also that the thanks of this Board be given to the University of Cambridge, England, for their valuable donation, with the expression of our high respect.

"Attest. JOHN T. KIRKLAND, *President.*"

PROFESSOR KINGSLEY, in a sketch of the History of Yale College, lately published in the American Quarterly Register, takes notice of the Collation of the Hebrew copy of the Pentateuch presented to the Library of that College, of which he is Librarian. He also commemorates the antiquarian President, who seemed to anticipate, though he did not live to witness, the discovery of the manuscript in the very place which he indicated. Having mentioned the letter of Dr. Stiles to Sir William Jones, and the intended answer by Sir John Shore, he remarks: "It deserves to be here stated, that the opinion of President Stiles, as to the existence of such a manuscript, was afterwards fully confirmed." After mentioning Dr. Buchanan's discovery of the Hebrew copy of the Pentateuch in the record-chest of one of the synagogues of the black Jews in the interior of Malaya, its Collation by Mr. Yeates, and its publication at the University press at Cambridge in England, he adds—"a copy of it was sent to Yale College Library." The worthy professor never lost sight of this subject. In a recent letter to me, he writes: "I have often, when looking at this volume, thought of the high gratification which the sight of it would have given President Stiles, and the enthusiasm with which he would have run over its

pages. It will remain a memorial of the literary sagacity of one, to whom this College is deeply indebted, and a respect for whom will always be increased in proportion as his character is understood."

JAMES WINTHROP, Esq. for many years Librarian of Harvard College, a learned antiquary, was highly gratified by the perusal of Yeates's Collation soon after its reception. On this occasion he wrote to me: "I return Yeates's Collation with many thanks. It appears to agree wonderfully with the printed Hebrew text. The confirmation is strong, and the agreement of chronology establishes that point."

DECREASE OF POPULATION IN HEATHEN NATIONS.

[Communicated by a Missionary at the Sandwich Islands.]

I wish to direct the attention of the Christian public to the distressing fact, that *heathen nations decrease rapidly before the march of civilization; to assign some causes for the fact, and to speak of the influence which a fact of this kind should exert on the conduct of Christians.*

No one at all conversant with history or acquainted with heathen nations, will deny that such is the fact. Look at South America. Where is her once numerous population? Gone, *gone forever!* Where are the former occupants of the West Indies? Perished,—swept as with the besom of destruction. And how is it with the once numerous tribes who lined the shores of the Atlantic, where she washes what is now called New England? Where are the warriors who once spread terror through the whole country, or who hunted their game where smiling villages with their numerous, busy population are now seen? Not a vestige remains of them to show the traveller where once they kindled their council-fires, or lay in ambush to surprise and destroy their unsuspecting foe. And I surely need not ask, what are the prospects of the remaining tribes of Indians at the West and South! Thrust from the ranks of civilized nations, when about to assume the only standing which could prevent their irretrievable ruin, and trodden to the dust by the very men who had sworn to protect them, the heart of every Christian and philanthropist in the land *bleeds* in anticipation of their speedy and utter extinction! So at the Sandwich islands, and other islands of the Pacific where men from Christian countries have commenced the work of civilization. *Two*, at the lowest computation—I think *three—die*, where *one* is *born*; and full half who are born, die before they reach the age of three years. And this mortality obtains where means of civilization are most abundant. A member of this mission in a recent visit to Tahiti saw a missionary of the London Missionary Society, who had labored a few years on one of the Friendly islands, unfrequented by men from other countries, and he stated the increase to be as two to four, or as great as the decrease at Tahiti, and the Sandwich islands. Wherever civilization has gone to the aid of the heathen, professedly to raise them from their degradation, they have sickened at her approach, and her embrace has been to them the embrace of death. Did heathen nations know the result of their intercourse with men from lands professedly Christian, they would cry out like the Ekronites on the approach of the ark of God—would flee from contact with men of other countries as they would avoid the plague.

But why is it so? Why should the heathen shrink away and die at the approach of civilization? Most certainly there is no necessity that such should be the result. The heathen are ignorant, and uncivilized, and they need the aid of civilization, and they might derive incalculable benefit by their intercourse with men from Christian countries. The cause, then, why they derive no benefit from such intercourse, must be sought in the character of foreigners who visit them, and in the course they have seen proper to pursue.

One reason why the intercourse of foreigners with heathen nations has proved so disastrous, may be found in the fact, that the wants of the heathen have in consequence greatly increased, while the facilities for supplying those wants have been withheld. Merchants visit uncivilized nations and make a display of their trinkets and goods; others land on their shores and build houses, and purchase horses, and live after the style of their own country. The people see the superiority of the method of living adopted by their visitors, and they pine for these untried gratifications. Still, even if they may contrive to obtain these foreign commodities for a season, they cannot be said to derive benefit, permanent benefit, unless they are put in a way to supply their own wants. But those who profess to desire the civilization of the heathen, are not forward to teach them the arts and usages of civilized life. They would keep them in ignorance, would render them dependent that they might the more easily take advantage of their necessities. How was it with the Cherokee and Choctaw tribes of Indians? While they continued their savage mode of life, were roving in their habits, idle, and intemperate, and of course, wasting away, little fear was expressed as to their influence on the community around them; they might indeed be vicious, and idle, and improvident, but they were a surer prey to the harpies who hovered about them, ready to seize and bear away the last pittance in their possession. But no sooner did these tribes cease their wandering habits, and resolve on cultivating their soil, and becoming skilled in the arts and usages of civilized life, than they were compelled to feel the iron hand of oppression wresting from them their all, and driving them naked into the wilderness. And I aver that this is the very spirit with which Christians have approached heathen nations.

But the chief reason why the intercourse of foreigners with heathen nations has proved so disastrous, is found in the fact, that many of them have introduced almost every vice which can disgrace and ruin soul and body, while they scarcely practise a single virtue before the heathen. This is a most affecting truth. Multitudes—not of the lower classes of society only—but men who would be thought *gentlemen*, intelligent, and honorable, and who may have occupied a high rank in society at home—I say, multitudes of these men no sooner land on heathen shores, than they plunge headlong into scenes of dissipation; wallow in the slough of sinful indulgence. The miseries thus entailed upon the heathen are shocking beyond description, and are nearly irremediable. To specify,—look at the Sandwich islands. For fifteen years the gospel has been preached at these islands, and every means employed to heal the maladies of the soul and body. Yet, after all, notwithstanding the force of example in their teachers, notwithstanding medical assistance and instruction to parents in rearing their children, notwithstanding every agency we can bring to bear upon the people, and notwithstanding the favorable changes which have actually taken place among them, the people are not healed; disease and death are not prevented; the people continue to decrease. And why? *Disease has contaminated their blood; the seat of life is tainted,*

and loathsome and deadly diseases are transmitted from generation to generation. Oh, what disclosures will be made at the bar of God! What an account will Christian nations be called to render to the Judge of all the earth!

In view of these facts, let Christian nations feel their indebtedness to the heathen. Paul felt that he was a debtor to men of every character and description. So should Christians all feel, and in view of this indebtedness, should they act. Oh, my friends, my Christian brethren, how cheerfully ought you, ought *we all*, to toil for the degraded heathen! Had Christians been prompt in obeying the command of their ascending Lord, had they not waited till unprincipled men had polluted the heathen, and sown among them the seeds of disease and death, how much misery had been saved to the world! How much more easily might the gospel have been introduced into heathen lands! How many more might have been saved from perdition! I do assure you, dear friends, that I am often ashamed when I look into the face of a heathen, and I pray God to help me and you too, to be faithful in laboring in their behalf, that our garments may be clean from their blood.

CONVERSION OF THE HEATHEN A DIFFICULT WORK.

WE make an extract below from a letter lately received by us from another missionary at the Sandwich islands, written in behalf of his brethren. Some of the views expressed in it have been often repeated by us. But they are truths which need to be enforced and reiterated till they have produced among all Christians their appropriate effect. The conversion of the heathen is not a hopeless work, but it is an exceedingly difficult one. The missionary and his patron need energy, zeal, purity of motive, a spirit of prayer, but pre-eminently **PATIENCE**. They are not dealing with matter—they are not constructing railroads, nor making a turnpike over a mountain. If they were, the business might be done with all speed. But they are at work on the mind of man in ruins, in stupid debasement, with forms of evil *worn into* him. A pagan is depraved in another sense from what an Englishman is. The fact, however, furnishes no cause for discouragement. We are able, with the aid of the divine Spirit, to influence the human mind in all the stages of its earthly *departures* from God. While in a state of probation, the gospel can save it, if it is applied perseveringly, patiently, in full hope, and with unceasing prayer.

It is a great work to convert all nations; a great work to translate the Sandwich Islanders from darkness to light. Much has been done. Much remains undone. The body of heathenism is dead, but its spirit lives. The wooden gods are destroyed, and they profess to adopt the unseen and till lately the *unknown* God; but they will at first naturally transfer to him the impressions, associations, and attributes, which have, for ages, attached to the imaginary gods of their fathers. They have learned that it is foolish to bow down to a block, but, with few exceptions, they have not wisdom to worship Him who is a Spirit in spirit and in truth. An idolatrous nation may embrace Christianity at once, and be called a Christian people, but a new name does not avail to change the substance designated by it. There needs to be a new creation and not a nominal transfer.

The rites of the ancient religion were rigid, the form precise—the form

being all that required attention. It might be expected, therefore, that in adopting a new religion, whether Christian, Mohammedan, or Jewish, they would be attentive to the external forms. Hence the Society and Sandwich Islanders have been spoken of as shaming the inhabitants of Christian lands in their efforts to be at the place of worship; in their attention, while there, to what is said; in their general performance of the duty of secret and family prayer; in their observance of the Sabbath; and in their abstinence from theft and other crimes. And this is true. But it is not proof that they are better than the inhabitants of Christian lands; for their zeal in the forms of idolatry might also rebuke the disciples of Christ. It may be evidence rather that they are influenced by more efficient motives in the production of external observances than are found in Christendom, or else that temptations to depart from a form of godliness are weaker or fewer in these islands than in Old or New England.

In addition to the influence of their former religion upon that which they have lately adopted, the nature of their government deserves regard. The pleasure of the chiefs has been a forcible motive in directing and propelling the movements of this people. If it be inquired, "What induced the chiefs to adopt the Christian religion and enjoin it on their subjects?" the reply might be, They were weary of the old system, and wished for a change; or it might be ascribed to a supernatural influence. However we may account for the existence of the desire of the chiefs that Christianity should be the religion of their subjects, there can be no doubt but that the expression of that desire would weigh much with the multitude; for the servile and benighted are apt to regard the voice of the king as Herod's was regarded on his birthday, when he made an oration to the people.

I have by me a composition of Laanui, one of the last chiefs, written four years ago, and delivered as a speech at a public examination of the schools, of which the following is a translated extract. Having spoken of former times and of Rihoriho's sailing to England and dying there, he proceeds thus: "The kingdom was transferred to Kauikeaouli his younger brother. This is his proclamation. 'The individual in my kingdom, who learns the word of God, he is a man for me; the person who does not learn, he is not mine.' This was the voice of the king. All men heard it. The word of God spread; all men attended to it from Hawaii to Kauai, and all the chiefs. A good king he, attending himself to the word and law of God, and his own law also. Thus he made known his pleasure, and so did his guardian [Kaahumanu.] They two went together and spread the word and the law and the salvation of Jesus all around the islands from Hawaii to Kauai." Thus far the extract, which is probably a fair account of the matter.

The principal personages in the nation have, with few exceptions, been the first to unite with the churches formed at the different stations. To such an extent have the churches been composed of the Sandwich Islands' wise, and mighty, and noble, that one must be struck with the inapplicability to their case of the apostle's language to the Corinthians, where he says, "Ye see your calling, brethren," &c. Hence it might be expected that many would be pressing into the church; and such has been the fact. And it has been a difficult point to decide how many and whom to admit. For it would not be strange, if, in such a tide of public opinion in favor of Christianity, many should mistake the nature of Christ's kingdom, as did the disciples in early times, and hope to find in it distinction and glory among men. And this mistake has existed, insomuch that humility is not the most striking characteristic of those who profess to follow the meek and lowly servant of all. As an illustration of this, one of the High School scholars inquired, if it were right for professors of religion to carry burdens. But what struck me forcibly on the subject was this; When the Marquesan mission was going forward, and the question was in reference to suitable persons to accompany the families as domestics, it was deemed inadvisable to select members of the church for this purpose, as they would probably feel above the vocation. And this not because there are none in humble life among the disciples, but because, in their view of it, there is something in *being disciplined*, which changes their rank from the lower to the higher order.

You will not understand me to say, that the popularity of our cause has been to its disadvantage;—that question I do not now agitate—but only that, as a natural consequence of its popularity, many will wish to be united to it, who will not endure unto the end, and that their failure should excite in us and in our friends at home neither surprise nor discouragement.

The strict and general observance of the Sabbath has been justly mentioned to the credit of this people. But the amount of credit given them should be subject to some discount in turning it into the moral currency of New England, from the fact that the people would generally as soon rest two days in seven as one. The temptation to do so is probably quite as strong as to spend them in labor either for themselves or the chiefs.

It is sometimes remarked that no stage-coaches are rattling here to profane the sacred hours; no steam-boats discharging their passengers and smoke. True; and so far as the absence of these renders a day quiet, the Sabbath has little pre-eminence above the other six. It is much easier for this people to abstain from active employments than for those in the United States, and, looking at the external observance of the Lord's day, one might think that the descendants of the Puritans furnish less evidence of regard for it than is seen here. But when half the piety, intelligence, and enterprise of our native land are found here, it will be more difficult for them to obey the voice which says, "In it thou shalt not do any work."

Mr. Ellis, in his *Polynesian Researches*, if I do not misremember, mentions the case of a native of the Society islands, who suffered his canoe to be lost on the Sabbath for want of tying up,—a work he was too *conscientious to do*. But might not this instance as well be adduced to exemplify the force of remaining superstition on his conduct, as the existence of Christian principle.—It was a disputed point among some natives at Lahaina, whether an individual who had died on the Sabbath could be a Christian because she performed this last *work* of her life on the *tabu* day, and the decision, if I mistake not, was against her.

It was my purpose to make some further observations of a similar character on other points of reform, but there is neither time on my part nor necessity on yours; for our friends, who, like you, have the world under their eye, will be profited little or nothing from the remarks already made. It requires more wisdom than I possess, to report the state of this mission so that either those in error should be corrected, or those in the right be preserved there. I feel, however, no hesitation in saying always, and, every where, that *the conversion of the world is a GREAT WORK*—much greater, I think, than the churches seem to imagine. He who will correct their views on this subject, will promote, in no small degree, the cause of missions. The men actually engaged in teaching the heathen, have, it may be hoped, as much of that faith commended by James, in the conversion of the world, as those have who remain at home; but they do not think it so easy to be accomplished as our friends at home do.

THE MICO CHARITY.

THIS arises from the sum of money bequeathed by a liberal person in London, more than a century since, the annual proceeds of which were to be applied to the redemption of Christian slaves in Barbary. As slavery in that form has ceased to exist for a considerable time, this fund had accumulated to the amount of upwards of £100,000. A scheme has, in consequence, been sanctioned by the court of chancery, for devoting the proceeds of this fund to the establishment of schools in the British colonies where slavery has been recently abolished. The Rev. J. M. Trew, formerly of Jamaica, with teachers selected by him, has proceeded to that island, to act as the agent of the trustees. The first object is the formation in Jamaica of a normal school, or school for the preparation of teachers. The Scriptures will be the basis of education.

COLLEGE STATISTICS.

Table, showing the number of Graduates at Harvard, Yale, and Dartmouth Colleges, each year, from 1801 to 1835 inclusive, and the number who have died in each class, at those institutions, during said period.

Harvard.			Yale.		Dartmouth.	
Year.	No. of Graduates.	Have died.	No. of Graduates.	Have died.	No. of Graduates.	Have died.
1801	34	12	38	12	29	6
1802	60	17	56	19	22	10
1803	42	18	58	18	44	11
1804	60	21	66	18	34	11
1805	48	23	41	13	28	10
1806	42	10	70	24	33	9
1807	35	12	63	18	41	11
1808	38	9	50	10	40	6
1809	32	14	43	11	35	3
1810	63	20	54	11	27	4
1811	49	15	48	11	53	10
1812	43	10	50	10	34	3
1813	59	14	70	14	41	12
1814	62	17	82	13	33	8
1815	66	21	70	14	31	3
1816	58	11	61	10	24	3
1817	67	11	61	9	39	3
1818	80	21	67	7	27	6
1819	62	12	39	7	25	3
1820	56	6	57	11	24	5
1821	59	14	69	5	26	3
1822	60	11	76	13	44	8
1823	35	6	72	6	33	5
1824	64	5	68	10	28	4
1825	59	6	69	3	27	2
1826	52	3	100	10	36	
1827	43	3	79	10	38	2
1828	52	4	82	9	41	1
1829	57	2	77	6	33	2
1830	48	2	69	4	31	
1831	65	5	81	2	28	
1832	67	2	52	2	33	
1833	54		87	4	30	1
1834	37		65		28	1
1835	56		73		48	
35 years.	1,864	355	2,263	344	1,168	166

The foregoing table shows that of 1,864 persons who have been graduated at Harvard college since 1801, 355 are known to be dead ; making one in $5\frac{1}{4}$ of the whole number who have died. Of 2,263 who have been graduated at Yale during the same period, 344 have died ; being about one in $6\frac{2}{3}$. The number of graduates at Dartmouth since 1801, is 1,168, of whom 166 have died ; being one in 7 of the whole number. Will some Alumnus of one of those institutions assign the reasons for this difference? J. F.

NOTICES OF NEW PUBLICATIONS.

1. *Lectures on Eloquence and Style.* By Ebenezer Porter, D. D., late President of the Theological Seminary, Andover. Revised for publication by Rev. Lyman Matthews, Pastor of the South Church, Braintree, Mass. Andover: Gould & Newman. 1836. pp. 180.

THE following is the most complete list of Dr. Porter's publications, which we have been able to make. It is probable that some single sermons are not included.

1. Missionary Sermon, Hartford, Conn. 1806.
2. Fatal Effects of Ardent Spirit, Hartford, 1811.
3. Great Effects from Little Causes, a sermon before the Moral Society, Andover, 1815.
4. Sermon at the Ordination of the Rev. Israel W. Putnam, Portsmouth, N. H. 1815.
5. Character of Nehemiah, a sermon, Andover, 1816.
6. Sermon at the Dedication of the Chapel of the Theol. Sem., Andover, 1819.
7. Sermon at the Ordination of the Rev. Thos. J. Murdock, Portland, Me. 1819.
8. Sermon at the Installation of Rev. D. Oliphant, Beverly, Mass. 1819.
9. Young Preacher's Manual, or a Collection of Treatises on Preaching, Boston, 1819, 1 vol. 8vo. A second edition, enlarged, has since been published.
10. Sermon before the American Education Society, Boston, 1820.
11. Signs of the Times, a sermon delivered at the Public Fast, Andover, 1823.
12. Analysis of Vocal Inflection, (Pamph.) Andover, 1824.
13. Analysis of the Principles of Rhetorical Delivery, 1 vol. 18mo., Andover, 1827. The 7th edition is now (1836) in press.
14. Rhetorical Reader, and a course of Rhetorical Exercises, 1 vol. 18mo., Andover, 1831. Fourteen editions of this book have been published.
15. Syllabus, of Lectures, (Pamph.) Andover, 1832.
16. Treatise on Spiritual Mindedness, by John Owen, D. D., abridged by Ebenezer Porter, D. D. Boston, 1833, 1 vol. 18mo.
17. Lectures on Homiletics and Preaching, and on Public Prayer, together with Sermons and Addresses, 1 vol. 8vo. 1834. An edition of this volume was published in London, in 1835, with a Preface, and with Notes by Rev. J. Jones of Liverpool.
18. A Practical Exposition of the 130th Psalm, by John Owen, D. D. abridged by Ebenezer Porter, D. D. Boston, 1834, 1 vol. 18mo.

Since the death of Dr. Porter, there have been published from his manuscripts—

19. The Biblical Reader, consisting of Rhetorical Extracts from the Old and New Testaments, revised for publication by T. D. P. Stone, Andover, 1834, 1 vol. 18mo.; and
20. Lectures on Eloquence, &c. the title of which is given at the head of this article.

Dr. Porter also published some sermons in the American National Preacher; and various essays, biographies, etc. in the Connecticut Evangelical Magazine, the Pano-plist, the Spirit of the Pilgrims, and the American Quarterly Register.

The Lectures on Eloquence do not comprise an entire course. They were intended as a sequel to those which have been incorporated into the author's Analysis of Rhetorical Delivery. He was induced to enlarge on the *vocal organs*, by the urgent request of those whose judgment he regarded, and because no instruction on the abuses of those organs, had been accessible in any regular form to young ministers. The Lectures on Style are also designedly limited in extent, embracing only a few topics, the discussion of which was deemed most important in its bearing on the reputation and usefulness of the American pulpit. All the lectures discover that good sense, that careful discrimination and cultivated taste, visible in the author's previous publications. They are well worth the study, not only of theological students, but of all who are preparing to become public speakers or to influence the public mind by the press.

2. *The Way to do Good; or the Christian Character Mature. The Sequel to the Young Christian and Corner Stone.* By Jacob Abbott. Boston: William Peirce. 1836. pp. 348.

Some of the critics on Mr. Abbott's works have seemed to us wholly to overlook the great object which he has had in view. They have been disposed to find fault because they did not discover in his volumes a systematic statement of the Christian doctrines, or all the important truths of the Bible, exhibited with equal technicality and prominence. But as this was not his object, he has of course left it unaccomplished. He wisely judged that he was not called to add to the already large number of excellent systematic treatises of divinity. His object is *to illustrate*, especially for the benefit of the young, *some* of the truths of the gospel. This he has done with great skill and effect, as thousands will testify on both sides of the Atlantic. He has awakened a new interest in old truths. He has broken in upon the dream of listlessness in which multitudes of minds were dozing, and presented before them in attractive forms the powers of the world to come. He has followed in this respect the highest example. *Without a parable spake He not unto them.* We do not say that Mr. Abbott is, in all cases, sufficiently guarded in the use of language. Some theological terms are not easily, if at all, exchangeable. Circumlocutions destroy or vary the meaning. Technical phraseology might have been employed by Mr. Abbott, in some instances, without disadvantage to his general plan, while it would have preserved him from being misunderstood. If he should study attentively some standard theological system, it would aid him in his power of expressing his views fully and safely, while it would not, in the least, cramp or mar the power and beauty of his illustrations. In the efforts of a fertile and highly inventive mind, there may be danger of departing insensibly from the truth as it is in Jesus. A simile may be pressed too far, or the truth intended to be illustrated may be darkened by excessive explanation; the simple language of Scripture being most pertinent in the case.

We have read parts of "The Way to do Good," with much satisfaction. The story of Alonzo, with which the volume opens, is told with great distinctness, and with the utmost truth to nature.

3. *Memoir of the Rev. Samuel Green, late Pastor of Union Church, Boston.* By Rev. Richard S. Storrs. Boston: Perkins & Marvin. 1836. pp. 412.

This Memoir will be found to be very instructive to several classes of persons. The Christian minister cannot read it without great advantage. It is full of evidence that its lamented author was wise to win souls, that he preached the great doctrines of the gospel with all boldness and love, expecting the immediate blessing of the Holy Spirit, that he labored from house to house, comforting the feeble-minded, supporting the weak, and patient towards all men, seeking for nothing so much as that Christ might be formed in them the hope of glory; it shows that he was supremely desirous, in all the relations of a pastor and preacher, to stand complete in the whole will of God. More powerful preachers have, doubtless, stood up in the pulpits of Boston—preachers whom the world have called more attractive and eloquent. But a more honest, simple-minded, affectionate, holy, impressive preacher has rarely been found in Boston, or in any other city. As we saw him bending over his pulpit, anxious to gather all his flock into the fold of Christ, as we heard his mingled tones of expostulation and tenderness, as we listened to the outpourings of his holy soul in prayer, we thought of the days when Boston had ministering at her altars, a Cooper, a Foxcroft, and an Increase Mather.

Heads of families will find much instruction in the volume. Mr. Green was endowed with eminent gifts as the priest at the domestic altar. There was a tenderness, a faithfulness, a subdued mildness, a sweet and sacred affection, an entire appropri-

ateness, which struck every one who had the privilege of being present. He combined in his family-prayers, in a remarkable degree, faithfulness and discrimination, with kindness, and the absence of all indelicacy and personality.

To ministers in affliction, and cut off by personal indisposition from their duties, the volume will be full of interest. Mr. Green was an uncomplaining sufferer. Through several long years, he could not engage in his almost idolized work of preaching the gospel. The fire burned within him, but his feeble tenement would not allow it to flame forth. Yet in this heavy affliction, he was cheerful; he did not dwell on the dark aspects of the providence, he submitted calmly to the trial of *doing nothing*. Yet in intervals of comparative strength, no one was more industrious, or more willing to resort to the performance of any accessible business.

To young men preparing for the ministry, the work will not be without advantage. Mr. Green was not ashamed, nor unwilling, at any time, to engage in manual labor. When fifteen years of age, he was apprenticed to a mason and a bricklayer. He chose this trade, from the fact that it would afford leisure, four or five months in the winter, for attending school. His evenings, if spent at home, were almost uniformly devoted to reading. He went so far sometimes, as to read to his fellow-workmen essays on astronomy, and on other subjects, which he had prepared. Yet, he never permitted these things to interfere with the hours of manual labor, but he was, at all times, punctual, obedient, and faithful to his master.

We might enumerate other characteristics of the volume, but we forbear. We earnestly advise our readers, especially all those who are in the ministry, or who are preparing for it, to purchase it, and read for themselves. It cannot fail to stimulate them in their high calling. The biographer has made a good use of his materials. His own remarks, which are occasionally interspersed in the narrative, are striking and appropriate, drawn as they are from treasures of personal and pastoral experience. No religious biography has of late appeared more ably edited than this. We confidently anticipate and hope that it will have a wide circulation and extended usefulness.

4. *Letters on the Difficulties of Religion.* By Catharine E. Beecher. Hartford, Conn.: Belknap & Hammersley. 1836. pp. 350.

These letters, the author informs us, are portions of discussions which have taken place during the last eight or ten years, between the writer and several of her friends. Though there have been many alterations and additions in preparing it for the public, yet the discussions on the topics, and between the persons here introduced, actually took place. No character, circumstance, or fact is alluded to, which has not a foundation in reality. This work, so far as we can judge from a perusal of some portions of it, and from the declaration of competent judges who have read it, is of a highly practical character, and very opportune. It discusses topics of great present interest, in a style at once vigorous and conciliatory.

5. *Christian Memoirs; or, the Nature of Conviction of Sin and Regeneration Illustrated in Narratives of the Conversion of Eminent Christians.* Compiled by Heman Humphrey, D. D., President of Amherst College. Boston: William Peirce. 1836. pp. 297.

This volume is taken up with narratives of the early life, the conviction and the conversion of John Bunyan, Thomas Halliburton, George Trosse, Andrew Burn, Charles Martyr, William Howard, James Gardiner, William Grimshaw, Thomas Bateman, and Richard Baxter. All the narratives are intended to show the nature of the Holy Spirit's operations on the soul of man in regeneration. While the substantial features of the work of grace in respect to all these men are similar, yet the striking varieties in the religious exercises of the different men give much additional interest to the

volume. Perhaps the mass of Christians will learn more readily from such narratives the nature of true religion, than from any formal and didactic exhibition of it. The doctrine seems, as it were, to be clothed in flesh and blood. It comes warm to the sympathy and heart of the Christian. At the same time, the religious experience is very distinct and scriptural, and seems to be connected with an uncommonly small alloy of human passion and animal excitement. Both the design and execution of the volume are excellent. It is intended that a second volume shall follow, exhibiting the Christian experience and holy living of such men as Owen, Edwards, Brainerd, Howard, Mather, &c.

6. *The Child's Book on the Sabbath.* By the Rev. Horace Hooker. New York: Leavitt, Lord & Co. 1835. pp. 279.

This book is intended to instruct children and youth in respect to the Christian Sabbath. The most important facts in relation to its origin, nature, intention, change, necessity, manner of observance, violations, motives for keeping it, and the dangers which threaten it, are brought out in language, and with the illustrations appropriate to interest children and youth. It is apparent to every person of adult years, that the Sabbath is regarded by children at the present day, generally, with much less reverence than it was in the time of our fathers. The barriers which those holy men set up, have been broken through. The causes and the remedies of this increased desecration of the sacred day, are worthy of a careful and thorough investigation. It is certain that there is but little hope for our country, if the children of this generation shall come generally to profane what their grandfathers so loved and honored. Mr. Hooker has done well to endeavor to interest children in the *reasons and arguments* for the Sabbath. They are handled perspicuously, and in an attractive manner. We repeat the suggestion of the author, that parents might profitably make a chapter of this book the groundwork of a short exercise with their children after meeting on the Sabbath.

7. *Views in Theology.* By Lyman Beecher, D. D., President of Lane Theological Seminary. Published by request of the Synod of Cincinnati. Truman & Smith. 1836. pp. 240.

The chapters in this book are on natural ability, moral ability, original sin, total depravity, and regeneration. The Synod of Cincinnati, before whom Dr. Beecher made his defence in respect to the charges preferred against him by Dr. Wilson, (the cause being heard on an appeal by the latter from the decision of the Presbytery of Cincinnati,) requested Dr. Beecher to publish, at as early a day as possible, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin and regeneration, agreeably to his declaration and explanation before the Synod. This small volume is the result of this request. It is written in a kind and conciliatory manner, with the author's usual vigor of language and conception, and we trust it will be received in the same spirit in which it was composed.

8. *Memoir of Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia.* By Stephen H. Tyng. Second edition, enlarged and improved. Philadelphia: Henry Perkins. 1836. pp. 402.

Dr. Bedell, like Mr. Green, was one of those *elect spirits*, who properly belong to no sect, but who are representatives of the great family of the redeemed on earth and in heaven. He was, indeed, as his biographer remarks, a *decus et tutamen* to the Episcopal communion, yet he loved the true followers of Christ of every name, and co-operated earnestly with them in the performance of many works of mercy. The memoir is

certainly one of the most instructive and spiritual, which we ever read. It is prepared, in almost all respects, on broad and catholic grounds, and will be about equally acceptable to all the disciples of Jesus. Dr. Tyng has performed his duty with excellent judgment and taste. The book will have a wide circulation, and become a standard biography. All candidates for the ministry will do well to study it till they become imbued with its spirit. It ought to be mentioned, with gratitude to the Giver of every good and perfect gift, that this country is becoming remarkable, the world over, for its excellent religious biographies. We can point to not a few which are models in this department of writing, which will cause the subjects of them, though dead, to speak for the edification of thousands till the end of time.

9. *Luther's German Version of the Gospel of John, with an Interlinear English Translation, for the use of Students.* By Charles Follen, Professor of the German Language and Literature in Harvard University. Boston: James Munroe & Co. 1835. pp. 160.

This will be a very welcome present to all beginners in the German language. The text is given together, and also with a literal, English, interlinear translation. Dr. Follen has made a few variations from Luther's text, to adapt it to the present state of the German tongue. All these variations are, however, specified.

10. *Manual of Classical Literature. From the German of J. J. Eschenburg, Professor in the Carolinum at Brunswick; with additions by N. W. Fiske, Professor of the Latin and Greek Languages, Amherst College.* Philadelphia: Key & Biddle. 1836. pp. 664, 800.

This book has been prepared by professor Fiske, with great toil and expense of time. It is, in very important respects, an original work, rather than a translation. Especially, has it been adapted to the wants and circumstances of the American student. No one who has given much attention to the languages of Greece and Rome, but must have felt the need of some such thorough and comprehensive digest as Fiske's Eschenburg furnishes. Many of the college libraries in this country might be searched in vain for a multitude of facts contained in this volume. We trust that there will be a large and increasing demand for it.

11. *A Grammar of the Latin Language; for the use of Schools and Colleges.* By E. A. Andrews and S. Stoddard. Boston: Crocker & Brewster. 1836. pp. 323.

Both the authors of this grammar have been employed, for a long time, in different parts of the country, in communicating classical instruction. They were, consequently, prepared to understand what the public wanted in a grammar. The universal favor with which their production is received, was not unexpected by us. It will bear a thorough and discriminating examination. In the use of well-defined and expressive terms, especially in the Syntax, we know of no Latin or Greek grammar which is to be compared to this.

BRITISH MUSEUM

THE number of persons admitted to view the British Museum from 1829 to 1834, inclusive, has been as follows:—

1829	1830	1831	1832	1833	1834
68,101	71,336	99,912	147,896	210,495	237,366

Number of visits paid to the reading-room for the purposes of study or research:—

1810	1815	1820	1825	1830
1,950	4,300	8,820	22,800	31,200
1831	1832	1833	1834	
38,200	46,800	58,800	70,266	

Visits by artists and students to the galleries of sculpture:—

1831	1832	1833	1834
4,938	4,740	4,490	5,645

Visits to the print-room:—

1832	1833	1834
4,400	2,900	2,204

Receipts and expenses for 1834:—

	£	s.	d.
Receipts,	18,825	4	9½
Expenses,	18,577	1	6
Surplus in hand,	248	3	3½
Estimated expense for 1835,	17,796	0	0

EMIGRATION.

NUMBER of emigrants from the United Kingdom during 1832, 1833, and 1834.

	1832	1833	1834
British North America,	66,339	28,808	40,060
United States,	32,980	29,225	33,074
Cape of Good Hope,	202	517	288
Australian Settlements,	3,792	4,134	2,800
Total,	103,313	62,684	76,222

OLD ARGUMENTS AGAINST THE MOTION OF THE EARTH.

THE last of the Anticopernicans, who may be said to belong to the old school, is the Jesuit Riccioli, whose *Almagestum Novum* is a most enormous monument of reading and industry. His attack upon the Copernican system alone consists of more than two hundred double column folio pages; and being at such length it is not easy to pick out any quotations sufficiently complete to be intelligible by themselves. He endeavors to turn the discoveries of Galileo against himself, by trying to show that the descent of a heavy body, according to the law discovered by the last-named philosopher, would be impossible if the earth were in motion. His argument shows that he did not comprehend the law of motion

already referred to. He admits the very great merit of the Copernican system, and its applicability to the explanation of all astronomical phenomena; and one of his remarks is, in beginning to show how the motion of the earth's axis explains the precession of the equinoxes:—"We have not yet exhausted the depth of the Copernican hypothesis, in which the further we go, the more shall we find of talent and valuable sagacity." Riccioli takes as much pains to develop the Copernican system in a favorable light, before he proceeds to refute it, as Copernicus himself, and a good deal more space. It has even been suspected that Riccioli was in heart a Copernican, but unable, as a Roman Catholic and a Jesuit, to declare himself.

The church of Rome, or the court it may be, for no council was called on the subject, stopped the mouth of Galileo by means of the Inquisition, as all readers are aware (A. D. 1633). The first actual prohibition of the Copernican system was by the five Cardinals who had the superintendence of the *Index Expurgatorius*. These prelates suspended the work of Copernicus until its errors were corrected (which must have been either ignorance or irony, for the heresy runs from beginning to end), and entirely prohibited that of Foscarini, a Carmelite, who must be considered as the introducer of the doctrine into Italy. Up to this time the contest had been carried on, the times considered, with something like moderation. The tone of contempt with which the orthodox party set out subsided into admiration of the beauty of the system. Indeed, examples are not wanting in which the opponents of the now received system were the more moderate and gentlemanlike of the two. Witness Morin (by no means a man of quiet temper in a personal dispute) who, after admitting the talents of Copernicus and his followers, cites the following from the justly celebrated Kepler:—"The vulgar herd of learned men, not much wiser than the illiterate, produce authorities . . . blind in their ignorance . . . &c." Which remark Morin quotes, not to complain or retaliate, but to observe—"This evidently shows that they have taken up this doctrine, not so much for the sake of dispute and exercise, as because they actually wish to promote the belief of it."

The system of Newton overturned both the Ptolemaic, the Copernican, and the Tychonic, in the sense in which they were asserted by their various supporters. The first and third assumed the absolute stability of the earth, the second that of the sun. Those who are at all acquainted with the nature of relative motion will see that we might (not without inconvenience, but without inaccuracy) assume any one point of the universe we please for a fixed point, provided we give all other points, not their absolute motions, but the motions which they have relatively to the centre chosen. A satellite of Jupiter, a point in Saturn's ring, a cloud in the atmosphere of the earth, a shooting star in its descent, might either of them be assumed to be fixed, provided the proper relative motions were given to all other bodies. The result of Newton's system may be expressed as follows:—

All the primary planets describe ellipses (nearly) about a point in the sun, and all satellites describe ellipses (nearly) about points in or near their primaries; in the meanwhile the centre of gravity of the whole system may be (probably is) in motion towards some point of the heavens, depending upon the impulse originally given to it, and with it the whole system. This motion of the centre of gravity will be in a straight line, unless the attraction of the fixed stars be sufficient to alter it sensibly.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

EDWARD JENNISON, Cong. inst. pastor, Mount Vernon, New Hampshire, April 6, 1836.

JOHN W. SALTER, Cong. inst. pastor, Milford, N. H. April 27.

NATHANIEL PINE, Pres. ord. pastor, Peterborough, N. H. June 8.

JOHN BIRKLEY, ord. pastor, East Hanover, N. H. June 28.

SAMUEL LEE, Cong. inst. pastor, New Ipswich, N. H. May 5.

MIRON M. DEAN, Baptist, ord. evang. Monkton, Vermont, May 3, 1836.

CALVIN D. NOBLE, Cong. ord. pastor, Rochester, Vt. June 8.

THOMAS BALDWIN, Jr. Cong. ord. pastor, Peru, Vt. June 13.

B. C. SMITH, Cong. ord. evang. Windsor, Vt. June 22.

HENRY B. HOLMES, Cong. inst. pastor, Springfield, Vt. June 29.

DANIEL O. MORTON, Cong. inst. pastor, Winchendon, Massachusetts, March 2, 1836.

CHARLES BOYTER, Cong. inst. pastor, Truro, Ms. March 16.

WILLIAM P. APTHORP, Cong. ord. evang. Ward, Mass. April 20.

NATHAN BENJAMIN, Cong. ord. miss. Williamstown, Ma. April 21.
AARON HAYNES, Bap. ord. pastor, Medway, Ms. April 19.
BURR BALDWIN, Cong. ord. pastor, Ashfield, Ms. April 30.
LORENZO L. LANGSTROTH, Cong. ord. pastor, Andover, Mass. May 11.
WAKEFIELD GALE, Cong. inst. pastor, Gloucester, (Sandy Bay Parish,) Mass. May 4.
PARSONS COOK, Cong. inst. pastor, Lynn, Mass. May 4.
THOMAS R. LAMBERT, Epis. ord. deacon, Boston, Mass. May 10.
GORDON WINSLOW, Epis. ord. deacon, Boston, Mass. May 8.
JOHN GOODHUE, Cong. ord. pastor, Marlboro', Ms. May 4.
GEORGE W. STACY, Univ. ord. pastor, Carlisle, Ms. May 11.
TOBIAS PINKHAM, Pres. ord. pastor, Dracut and Lowell, Mass. May 18.
ALFRED GREENWOOD, Cong. ord. pastor, West Barnstable, Mass. May 18.
EZEKIEL RUSSELL, Cong. ord. pastor, North Adams, Ma. May 22.
CHARLES FITCH, Cong. inst. pastor, Boston, (Free Chh.) Mass. May 31.
WILLIAM H. KINGSLEY, Cong. ord. pastor, Ipswich, Ma. June 1.
EMERSON DAVIS, Cong. inst. coll. pastor, Westfield, Mass. June 1.
HENRY J. LAMB, Cong. inst. pastor, Chelsea, Ms. June 8.
JOSEPH HAVEN, Cong. inst. pastor, Billerica, Ms. June 8.
HORATIO BARDWELL, Cong. inst. pastor, Oxford, Mass. June 9.
HOMER BARROWS, Cong. ord. pastor, Middleboro', Mass. June 8.
LEWIS SABIN, Cong. ord. miss. Hadley, Mass. June 15.
GEORGE L. CARLTON, Bap. ord. pastor, Andover, Mass. June 15.
EPAPHRAS GOODMAN, Cong. inst. pastor, Dracut, Mass. June 15.
DAVID CUSHMAN, Cong. ord. evang. Millville, (Mendon,) Mass. June 23.
JOHN S. DAVENPORT, Cong. ord. pastor, Bolton, Mass. July 14.
JOSEPH KNIGHT, Cong. inst. pastor, Peru, Mass. July 6.
PRESTON CUMMINGS, Cong. inst. pastor, Wrentham, Ma. July 6.
CHARLES T. PRENTICE, Cong. ord. pastor, Fairfield, Connecticut, May 25, 1836.
JOEL R. ARNOLD, Cong. inst. pastor, Waterbury, Conn. June 15.
CORNELIUS B. EVEREST, Cong. inst. pastor, Bloomfield, Conn. June 22.
MARTIN ROOT, Cong. inst. pastor, East Windsor, Conn. June 29.
LEWIS D. HOWELL, Cong. inst. pastor, Derby, Ct. June 8.
JOHN C. F. HOES, Ref. Dutch, ord. pastor, Chittenango, New York, April 21, 1836.
JOHN ABEL BALDWIN, Ref. Dutch, inst. pastor, New York, N. Y. May.
JOHN FOWLER, Pres. inst. pastor, Utica, N. Y. May 9.
ELIHU DOTY, Ref. Dutch, ord. miss. New York, N. Y. May 16.
LEVI GRISWOLD, Cong. inst. pastor, Otisco, N. Y. May 17.
GEORGE POTTS, Pres. inst. pastor, New York, N. Y. May 17.
R. G. THOMPSON, Pres. inst. pastor, Yorktown, N. Y. May 18.
B. VAN KEUREN, Ref. Dutch, ord. miss. Vill. of Warwick, Orange Co. N. Y. May 31.
MALTBY GELSTON, Cong. inst. pastor, Augusta and Gorham, N. Y. June 10.
P. A. PROAL, Epis. constituted rector, New York, N. Y. June 10.
DANIEL LADD, Cong. ord. miss. to the Island of Cyprus, New York, N. Y. June.
JACOB ENNIS, Ref. Dutch, ord. miss. Bergen, New Jersey, March 27, 1836.
JOSEPH MAHON, Pres. ord. pastor, Lawrenceville, N. J. April 27.
WILLIAM STERLING, Pres. inst. pastor, Reading, Pennsylvania, Dec. 22, 1835.
MATTHEW B. HOPE, Pres. ord. miss. Penn. April 7, 1836.
JOSEPH S. TRAVELLI, Pres. ord. evang. Philadelphia, Pa. April 12.
WILLIAM W. TRACY, Pres. ord. evang. Philadelphia, Pa. April 12.
RUFUS BAECOCK, Bap. inst. pastor, Philadelphia, Penn. May 13.
WILLIAM BEAR, Pres. ord. pastor, Marple Town, Penn. May 19.
JAMES G. GRAFF, Pres. inst. pastor, West Chester, Penn. April 29.
ROBERT BURWELL, Pres. inst. pastor, Hillsboro', North Carolina, May 15, 1836.
WRIGHT LANCASTER, Bap. ord. pastor, Hartford, Georgia, June 8, 1835.
JULIUS A. REED, Cong. ord. evang. Quincy, Illinois, June 8, 1836.
HERMAN NORTON, Pres. inst. pastor, Cincinnati, Ohio, April 27, 1836.

J. L. WILSON, D. D. Pres. inst. pastor, Cincinnati, O. May 5.
BENJAMIN W. CHIDLAW, Pres. ord. pastor, New London, O. May 26.

Whole number in the above list, 71.

SUMMARY.

		STATES.	
Ordinations.....	38	1 New Hampshire.....	5
Installations.....	32	Vermont.....	5
Institution.....	1	Massachusetts.....	30
Total.....	71	Connecticut.....	5
		OFFICES.	
Pastors.....	54	New York.....	11
Evangelists.....	7	New Jersey.....	2
Rector.....	1	Pennsylvania.....	7
Deacons.....	2	North Carolina.....	1
Missionaries.....	7	Georgia.....	1
Total.....	71	Illinois.....	1
		DATES.	
Congregational.....	40	Ohio.....	3
Presbyterian.....	16	Total.....	71
Episcopalian.....	3	1835. December.....	1
Baptist.....	5	1836. March.....	3
Universalist.....	1	April.....	13
Dutch Reformed.....	5	May.....	26
Not specified.....	1	June.....	25
Total.....	71	July.....	3
Total.....	71	Total.....	71

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

E. SCHERMERHORN, et. 32, Skowhegan, Maine, 1836.
THOMAS ROBBE, et. 77, Harrison, Me. April 24.
WILLIAM ALLEN, et. 58, Bap. Jefferson, Me. April.
NEHEMIAH ORDWAY, et. 93, Cong. Pembroke, New Hampshire, June, 1836.
ASA BURTON, D. D. et. 84, Cong. Thetford, Vermont, 1836.
JOHN PRINCE, LL. D. et. 56, Unit. Salem, Massachusetts, June 7, 1836.
JONATHAN L. POMROY, et. 67, Cong. Worthington, Ma. June 4.
BELA JACOBS, et. 52, Bap. East Cambridge, Ms. May 22.
MATTHIAS MUNROE, Prot. Epis. South Bridgewater, Ma. April 8.
JOSEPH WOOD, et. 51, Windsor, Broome Co. New York, May 13, 1836.
STEPHEN GROVER, et. 78, Pres. Caldwell, New Jersey, June 22, 1836.
WILLIAM H. MITCHELL, et. 36, Prot. Epis. Virginia, April 8, 1836.
JOHN LITTLEJOHN, et. 83, Meth. Epis. Ch. Louisville, Kentucky, May 12, 1836.

Whole number in the above list, 13.

SUMMARY.

		STATES.	
AGES.			
From 30 to 40.....	2	1 Maine.....	3
50 60.....	3	2 New Hampshire.....	1
60 70.....	1	3 Vermont.....	1
70 80.....	2	1 Massachusetts.....	4
80 90.....	1	1 New York.....	1
90 100.....	1	1 New Jersey.....	1
Not specified.....	—	1 Virginia.....	1
Total.....	13	1 Kentucky.....	1
Sum of all the ages specified.....	800	Total.....	13
Average age.....	67	Total.....	13
		DATES.	
Congregational.....	3	1836. April.....	4
Presbyterian.....	1	May.....	3
Baptist.....	2	June.....	4
Methodist Episcopal.....	1	Not specified.....	2
Protestant Episcopal.....	2	Total.....	13
Unitarian.....	1	Total.....	13
Not specified.....	3	Total.....	13
Total.....	13	Total.....	13

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
AUGUST, 1836.

ACCOUNT OF A YOUNG MAN PREPARING FOR THE MINISTRY.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—

I AM well acquainted with a clergyman now successfully laboring in the vineyard of our Lord, a brief account of whose past life may be neither uninteresting nor unprofitable to those indigent young men who have commenced, or who contemplate beginning, a course of preparation for the gospel ministry. Such an account I esteem it a privilege to communicate to you; and you are at liberty to secure its publication in the American Quarterly Register, or the Boston Recorder, or to make such other disposition of it as your judgment shall dictate. I believe that many young men of piety and respectable talents, who would gladly be prepared to declare the glad tidings of the gospel to their perishing fellow-men, are deterred from entering upon a course of preparation by the forbidding and peremptory monitions of poverty. And probably not a few who have begun their preparatory education, are often tempted to return to the field or the mechanic's shop, to avoid the painful struggles which arise from the same source. If the subsequent history of one of poverty's children shall tend to encourage the latter to persevere in their course, and determine the former to begin, then will the writer rejoice that he 'has not labored in vain, nor spent his strength for naught.'

Truly Yours, — — —

E. was born in Massachusetts soon after the commencement of the present century. His parents were poor, both in the good things of this world, and, what was far worse, destitute of *faith*. Neither of them had made a profession of religion; neither of them was hopefully pious. His father was a mechanic; and, having quite a large family, could barely earn enough in a year to meet his current expenses. His advantages for acquiring what is termed a common school education, were extremely limited. His parents having acquired hardly the first rudiments of learning, were not prepared to feel the importance of giving their son opportunity and means of obtaining much more knowledge than themselves possessed. As soon as he became old enough to handle the hammer and the saw, he was deprived of the eight or ten weeks' summer school, and required to aid his father in mechanical business. After that period, the principal means he enjoyed of obtaining the rudiments of a common education, was the winter school. This generally commenced the first of December and closed the latter part of February. At that time, and in the place of his nativity, he was the schoolmaster usually employed, who would keep the greatest number of weeks for the minimum compensation. And if a scholar then could read with a loud voice, and utter his words with unusual rapidity, he was considered an unusually good reader. If he could "do a sum" in the Double Rule of Three, and spell fluently words of three syllables, and write his name with tolerable legibility, he was regarded as having "*finished his education*." Having lived the first dozen years of his life in such a place, and in such unfavorable circumstances, it is not to be wondered at if at that age E. found himself not only the son of poverty, but the child of great ignorance. Of English grammar, he knew nothing. Geography, he had scarcely heard named. Of history, sacred or pro-

fane, he had read but very few pages. The ordinary rules of composition had never been brought within his reach ; so that, had he attempted to write a letter to a friend, the meaning could hardly have been decyphered.

Before E. had entered his fourteenth year, he became hopefully pious. He united with the Congregational church in his native town. The clergyman of the place, after considerable conversation with him, began to manifest an interest in his behalf, and often directed his attention to the ministry. He began to feel, soon after his hopeful conversion, that it would be a great privilege to declare the Saviour to perishing sinners, provided he could only be prepared for the great and responsible work. "But how can I think of such a thing?" he inquires. "My father is a poor man—he needs my help—he cannot and will not permit me to begin a course of study. I dare not propose the thing to him. Besides, who am I—an obscure, ignorant individual—that I should aspire to the honor of preaching to others the unsearchable riches of Christ." Thoughts like these, for a while seemed utterly to forbid his looking forward to so great and glorious a work. Still, he could not long at a time rest easy. Often the work of the ministry would present itself so forcibly to his mind, that he felt as though he must break through every obstruction, and prepare for it. Then again his circumstances all appeared to be so forbidding, that he could not summon resolution to take the first step towards preparation. Thus his mind vacillated between ardent desires to begin the preparatory process to this great work and despair of ever accomplishing the object, for nearly two years. Meanwhile his services were becoming more and more valuable to his father ; and of course the difficulty of obtaining his consent to relinquishing future claim upon his son's time and labor, was constantly augmenting. But at length, after frequent consultation with the clergyman above named, and looking repeatedly to God for guidance, E. disclosed his feelings to his parents. His mother objected. His father, who had then become hopefully pious, did not absolutely refuse to listen to him ; but gave him no reason to hope that his desires could be gratified. Thus all the expectations which he had permitted himself to indulge, were at once blighted. It was his duty to obey his parents ; and besides, they greatly needed his labor. He continued to work with his father—still pondering upon the great object which had for two years engrossed many of his thoughts ; and which had greatly increased his love of books and his love of study. When he was sixteen and a half years of age, his father, after many struggles with interest and probably prejudice, and repeated solicitations from some ministers of the gospel, was prevailed upon to yield a reluctant assent to his wishes. This obstruction removed, others equally formidable presented themselves. He had no classical books—and what was worse, he had no money with which to purchase them. He had no friends, or thought he had none, to whom he could repair for the pecuniary aid he needed. But his minister, kindly interesting himself in his behalf, made his case known to some members of the church, and to one or two clergymen at a distance. Through their instrumentality, arrangements were at length made by which he might, if he would go some sixty miles from home and take up his abode as a "charity scholar" amongst entire strangers, receive instruction in classical studies. So with much effort, he obtained money enough to purchase a Latin grammar, and on the 12th of August, 18—, began his journey to W——. At that time, he was extremely diffident ; or rather, oppressed with bashfulness. He could hardly hold up his head, if he met a man in the street ; and, having seen but a little of society, he was not prepared to make a very favorable impression upon strangers. Under all his disadvantages, however, he felt that he must go forward. So, with a pack, the contents of which, together with the clothes upon his back, would hardly have commanded twenty-five dollars, he wended his way towards W——. Now walking, and now riding, he was able to get about one half of the distance the first day. He had a letter of introduction to Mr. — of R——. Having arrived at R—— he presented his letter. Mr. —, having read it, surveyed him very leisurely, and began to question him. E., unpolished and uncouth as he was, and withal having nothing prepossessing in his external conformation, and nothing in his dress to commend him, but a long, coarse, greyish coat and satinet pantaloons considerably worn, now imagines that he must have made rather a sorry appear-

ance. Mr. — treated him kindly, gave him some good advice, and told him that possibly something might be done for him at R——, provided he should not succeed at W——. Next morning, with no very consolatory forebodings, and leaving no enviable impression behind, he proceeded on his journey. Weary and worn with a long walk over muddy roads, he presented himself in the evening before Mr. — of W——. In a day or two, appearances were not so flattering as he anticipated, he became homesick, disheartened, and anxious to leave. He felt that he could not remain there; and after expressing in a bashful manner his thanks for favors received, he returned to R——. Mr. — was greatly surprised to see him, and knew not at first what course to pursue. E. saw the state of things, and proposed, or at least thought strongly of returning to the labors of the mechanic. But through the Christian kindness of Mr. —, he was induced to stay for a short period. Mr. — found in him the power of somewhat rapid acquisition of knowledge, and providing one week for his board the next, and hearing his recitations himself, he had the pleasure of presenting him the ensuing autumn, for admission to — college. With all his want of prepossessing exterior, and his uncouthness, E. was admitted a member of the freshmen class. He regrets now that he had not been more thoroughly fitted to enter college; but by studying from fourteen to sixteen hours per day, with a delight that never diminished and a vigor that never flagged, he was so well prepared that he was readily admitted. During his collegiate course, numerous were his struggles with poverty, many were his discouragements. He received occasionally some little charitable assistance. By teaching a school in the winter, he was enabled to meet a part of his expenses. In his dress, he was obliged to practise strict economy, and at times, to say that his dress was decent, would have been stretching that term to its lowest meaning. Still he felt that he must go forward. He can now reflect on many hours of sadness, in which, as he looked over his embarrassments and anticipated the future, he was strongly tempted to relinquish his studies, and give up all thought of ever entering the ministry. Not knowing from what source to derive the means of purchasing needful books, or to procure his necessary raiment, being unable to tell how he should meet the demands of his next bill for tuition and board, and trembling in view of a debt already contracted, and constantly accumulating, it seemed to him at times as though he could not proceed. Then looking again upon the wants of the world, and reflecting that God will provide for him who conscientiously pursues the path of duty, he felt it his duty to trust in God and advance. Thus he struggled along through college. With all his pecuniary embarrassments, together with occasional ill health, he was numbered amongst the first in his class, and left the walls of his Alma Mater with gratitude to God that he had been enabled to persevere thus far. Still his poverty seemed to impede his progress. He was considerably involved in debt. Should he commence the study of his profession, or by teaching a school, endeavor first to liquidate his pecuniary obligations? These were the questions which agitated his mind.

For a season, he engaged in the business of instruction. Having pursued this for nearly a year, he began the study of theology, with a worthy private instructor. He had not the means requisite to study at a theological seminary, as he thought; but the principal reason why he did not resort to such an institution was, he had not been apprised of the advantages which it would afford him. He now regrets on many accounts that he did not pursue the most thorough course of theological instruction, which any of our public institutions prescribe. As it was, he went through the system usually pursued by his instructor's students, and then received approbation to commence preaching. By the Divine blessing he was soon settled in the gospel ministry, and, in a little time, was enabled to pay the debt which he had contracted in obtaining his education. He has continued till the present time, laboring where he was first settled. His labors have been blessed at different times; and there is reason to believe that he will have a goodly number of "souls for his hire." His people appear to be happily united in him, and their attachment to him seems to have been yearly increasing. God grant that his usefulness may be augmented a hundred fold.

To the above brief account, dear Sir, allow me to subjoin a few remarks.

1. I would say one word to such pious young men as may desire to engage in the great work of the ministry, but are deterred from beginning a course of preparation by their poverty. It is true, my young friends, that poverty looks like a poor auxiliary to a course of education; but you should by no means regard it as an insuperable obstruction. E. very seriously doubts whether he should ever have been a minister of the Lord Jesus Christ, if he had been rich. He believes that his poverty served as a needful stimulus to him during all his academical and theological training—it threw around him healthful restraints, excited him to a self-denial which a competency had never dictated, and in fact has proved one of his most valuable preparatives for the peculiar trials and difficulties of the ministry. Let no young man, then, be prevented by his poverty from beginning a course of study for the ministry, provided he have respectable talents and ardent piety, especially as he may now on so favorable terms receive assistance from the American Education Society.

2. Let such as have begun the preparation for the great work and are at times tempted to give it up as a hopeless task, look at the example of E. There were times when he was beset by just such temptations. Suppose he had yielded to them and gone back; Who now had occupied his important station in the ministry? Who had been the instrument of the hundred hopeful conversions which appear to have resulted from his labors? Look then to his perseverance, and go onward. Wait on the Lord, and ye shall renew your strength.

Have you occasional ill health? So had E. Are you in debt? So was he some hundreds of dollars before he had completed his preparatory education. Have you scarce a friend to call upon for pecuniary aid? It was thus with him. Are your clothes old and worn? His were at times hardly within the range of decency; and where he should obtain his next supply, he knew not. Can you have none but second-hand books to study; and are you obliged to sell your present classics to obtain those you will next need? He passed through the same difficulty. Are you taunted by the inconsiderate with being *charity students*? He partook of the same reproach, *if reproach it can be called*. But after all, he held on “the even tenor of his way,” and now he stands high in the affections of a large people, and has been laboring with pleasing success for years in the vineyard of our Lord. “Go ye and do likewise.”

In conclusion, allow me to urge upon the attention of every young man who is looking forward to the great work of the gospel ministry, the importance of a thorough preparation. E. often regrets that his preparation was so hurried as to exclude the extended and thorough training which now seems to him invaluable. It is only by *hard study* that he has been able to make up, in some degree, since he entered the ministry, the deficiency in his preparatory education. Let every young man who would prove as a burning and shining light in some golden candlestick, set his mark high, and aim to be *thoroughly trained* for the holy calling on which he has his eye. The times—the exigencies of the church, demand a well educated, able ministry. To use the language employed on another occasion, “The ministry should be well educated; men of sound intellects, clear heads, vigorous thought, and minds well stored with the great truths of the gospel. They should be perfectly at home on all the great points of theological truth; should be able to defend these points against all the open or insidious attacks of the opposer; should understand the wiles and arts of infidelity and false religion; and, clad in the panoply of the truth of God, they should go forth, pulling down the strong holds of error and sin. The enemy is on the alert. He is cultivating his intellect. He is tasking all his resources to build up new defences and safeguards for his errors. He is seeking out the weak and unguarded spots disclosed by the professors and advocates of Christianity, and preparing for a desperate onset. The conflict is, and is to be, between the truths of the gospel of Christ, and the multiplied phases of infidelity. “The devil, knowing that his time is short, has come down with great wrath.” He is whetting up the intellects of his followers, and preparing them for the great conflict, preparatory to which, have already taken place a few skirmishes. The victory is not to be won by the sword. The field of conflict is not one of the bayonet, the cannon, the battle-axe. The strife and war are altogether of a different order. Mind is coming, and has come, into contact with mind. There

is, and is to be, a grappling of intellectual energy—a trial of moral courage—a battle with bloodless, spiritual weapons, mighty by the power of God, or weak through the power of sin. I say, then, that the ministry must be composed of men of intellect, men of study, men of reading, men of theological learning, thoroughly furnished for the conflict. They should be of this character, whether you retain them here, or send them to the far West, or to the distant islands of the sea, or wherever you send them. Otherwise, they either will not grapple with the infidel intellect, or if they do, they will be discomfited, and become a burden and reproach to the cause which they profess to support. Better have ten men competent and well qualified to perform the duties of an able and faithful minister, than ten times ten "who cannot teach and will not learn."

ABSTRACT OF THE TWENTIETH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

THE AMERICAN EDUCATION SOCIETY has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements. It has since its commencement aided in all, 2,495 young men. About *eight hundred* ministers, now living and preaching the gospel, have already, through its direct instrumentality, been introduced to their fields of labor. Some of these have exerted a wide and holy influence in heathen lands, others are in conspicuous stations in churches and benevolent institutions in the United States. During the year, the Society has aided *one thousand and forty* beneficiaries at 159 institutions; and from most of the States and Territories of the Union, as follows, viz., in 17 theological seminaries, 223; in 35 colleges, 507; and in 107 academies and schools, 319. Its receipts have amounted to \$63,227 76, and its expenditures to \$66,208 92, which, with the debt of last year, \$1,079 13, amounts to \$67,288 05, leaving a debt of \$4,060 29. The receipts, exclusive of legacies, are larger than in any preceding year. The number of new applicants that have been received on the funds of the Society is 237.

Maine Branch.

Maine has not been surpassed the last year by any State in the Union, according to her population, for efforts in raising up an educated ministry. She has richly endowed her school of the prophets, by one hundred and thirteen thousand dollars in addition to former contributions. In her Theological Seminary, Colleges and Academies, 77 young men have been aided by the Society the past year, in the sum of \$4,193. Of this amount she has paid into the treasury through her Branch organization \$2,525. The Rev. William L. Mather, who has been an acceptable Agent of the Society during five years, is expected to

take charge of that Branch as its principal active officer.

New Hampshire Branch.

This Branch, it will be recollected, raised the year before the last more funds than any other, according to the number of young men under its care. Twice the amount was contributed that was appropriated to its beneficiaries. This was the result of the labors of an efficient Agent. During the year just closed, not so much agency has been performed, and the consequence is, much less money has been contributed for this object. The number of beneficiaries under the patronage of the Branch, is 39. The appropriations amount to \$2,267, and the collections to \$1,438.

North Western Education Society.

Vermont has one hundred and seven beneficiaries of this Society at her Institutions of learning. To these have been appropriated \$5,905, and yet but \$1,827 have been raised towards this appropriation. Not one half of this, probably, would have been contributed, had not an Agent of the Society labored four or five weeks in behalf of the cause. The deficiency of funds this and the preceding year, is complete demonstration that the services of Agents are indispensable.

Massachusetts.

Massachusetts, which is the seat of operations of the Parent Society, contributes annually to this cause far more than any other State in the Union. She has raised for this object in various ways, nearly 300,000 dollars. She has uniformly had at her Theological and Academical Institutions, more beneficiaries than any other State. Having as many educated Ministers as she has thousands of souls within her borders, she knows by happy experience how to appreciate an able and faithful ministry.

Two hundred and sixty-two young men have received the patronage of the Society during the past year. The State is organized into 15 auxiliaries, and has contributed the last year about \$20,000; of this, nearly \$5,000 were raised in Boston.

Rhode Island Auxiliary.

This State must be considered on the advance, in respect to an educated ministry; though she has done but little in connection with the American Education Society. The number of young men assisted within the boundaries of that auxiliary is small; so also is the amount of funds contributed.

Connecticut Branch.

Connecticut has done well for the cause of the Education Society. The number of her beneficiaries has increased, and the amount of collections in the different towns has been greater than usual. This is owing to the judicious and efficient agency of the Secretary of that Branch, the Rev. Ansel Nash. Ninety-three young men have been patronized at her Academies, Colleges and Theological Institutions. To these individuals \$5,498 have been appropriated, and \$4,938 of this sum have been contributed within the bounds of the State. In the enterprise of supplying the world with the heralds of the cross, Connecticut will take a prominent part.

Illinois Branch.

This Branch has under its patronage twelve young men. Owing to a deficiency in the returns, it is not known what has been the amount of receipts into its treasury. It is expected, that an Agent will be employed immediately in that field of labor.

PRESBYTERIAN EDUCATION SOCIETY.

This Society, in connection with the Western Education Society, whose seat of operations is at Cincinnati, has aided during the past year 450 beneficiaries in 97 Institutions of learning. The receipts from collections, in churches and individual donations, amount to \$22,334 34. During the same period of time there have been paid to beneficiaries within its bounds, \$24,410. The Rev. Wm. Patton is its Secretary and General Agent.

The Young Men's Education Society of New York City.

This Society has been in successful operation during the past year. The number of beneficiaries connected with the Society, is 23.

Young Men's Education Society, Newark, N. J.

This Association has pursued the object for which it was called into being with the ardor and enterprise characteristic of the young.

Western Education Society, New York.

This was among the earliest in the work of education, and has pursued its course with enlargement and consistency. The field of its present operations embraces the seventeen western counties of the State. It has aided eighty-four young men during the year, and has paid into the treasury of the Presbyterian Education Society \$2,040. The Rev. Alanson Scofield continues its Secretary.

Utica Agency.

During the year \$2,825 have been expended by this agency in aid of 53 beneficiaries. The Secretary, Rev. O. S. Hoyt, has, with perseverance and success, pursued his labors. The amount collected on this field, comprising the central and northern part of this State, is annually increasing.

Philadelphia Education Society.

This Society, for more than half of the last year was without the labors of an agent, and consequently but a small portion of the field has been visited. Late in the last autumn Rev. Eliakim Phelps entered on the services of this Society as its Secretary and General Agent, to labor in the States of New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. The receipts from the field embraced by the Philadelphia Education Society amount to \$4,415 49.

Western Education Society.

The annual meeting of this Society was held at Cincinnati in October last, at which time the report states that seventy-one beneficiaries had been aided, and that \$4,215 had been collected. Since that time the Secretary and General Agent, the Rev. John Spaulding, performed a successful agency in the South, and increased the pecuniary resources of the Society by obtaining large donations and subscriptions. This Society includes at present the largest portion of the great valley of the West, and is each year extending its influence and enlarging its resources.

Western Reserve Branch.

This efficient auxiliary has during the year steadily advanced. Notwithstanding the feeble state of health of the Secretary, Rev. Ansel R. Clark, the pecuniary resources have been more than ample to meet all their expenditures. The receipts into the treasury have been \$3,253 40. Of this sum, \$2,119 are appropriations to forty-seven beneficiaries in ten institutions of learning. Of these, twenty were new applicants. Forty-four of the young men have earned by manual labor and by school teaching \$1,405 71, being an average of about \$32 each.

East and West Tennessee.

The Rev. John W. Irwin, whose appointment was announced in the report of the last year, entered upon his duties as Agent

on this field soon after the anniversary. After laboring with the most encouraging success for about six months, he was compelled on account of ill health to relinquish his office. Since then, no Agent of this Society has been operating on that field. The growing literary and theological institutions in that State, give promise of a large number of faithful and devoted servants of the Lord. Appropriations amounting to \$2,166 have been made to 43 young men within the bounds of this agency.

LOANING SYSTEM.

There are two aspects on which the system of loaning is to be viewed; the one relates to pecuniary income, and the other to moral effects upon the young men assisted. The first of these, the Directors have ever considered of minor importance, as their confidence for the support of the Society is laid in the benevolence of the churches. A number who have enjoyed the patronage of the Society, have preferred to return the whole amount of appropriations made to them, that another young man may thus be forwarded to the sacred office.

The Board regard the chief excellence of the loaning system to lie in the moral influence it exerts. It is a test of character at the very outset of a young man's desires for the ministry. He is practically led to determine how much his heart is set upon becoming a minister by ascertaining what responsibility he is willing to bear, and what sacrifices he is willing to make. Its influence is happy in promoting economy, industry, and energy of character on the part of the young man. It is also eminently advantageous for the Society, and secures it from a loss of funds upon unworthy candidates.

There have been refunded during the last year, \$4,332 53.

EARNINGS.

The Directors are happy in being able to assure the Society that the young men are exerting themselves with commendable enterprise towards their own support. This is made evident from the fact that their earnings by manual labor and school keeping have amounted, during the year, to \$33,502.

MEANS TO BE USED.

There must be more prayer.—It is Christ's own instruction to his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Ministers are the gift of Christ, and he bestows them in answer to prayer.

Parents must consecrate their children to the work of the ministry.—Hannah of old consecrated her infant Samuel to the ministry. The mother of Christian Frederick Swartz, on her dying bed, "informed her husband and her pastor, that she had dedicated her son to the Lord, and obtained a promise from them that her then infant

son should be trained in the remembrance of this sacred destination, and that if he should in due time express a desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power." Swartz became the missionary apostle to India, and died when about four-score years old, having been instrumental, as is supposed, of the conversion of thousands of souls.

The devoted mother of Samuel J. Mills, solemnly dedicated this son to the ministry. While he was yet an infant, her heart was in prayer for this end. The hymns which she sung over his cradle, as she rocked him to sleep, were prayers for this object. He was trained for this work; and what nation shall not rejoice that Samuel J. Mills was born and had such a mother.

The times call for men—for men of great fortitude, ready to encounter a world, and armed for death. Let us without delay take hold on God, for the fullness of his Spirit is not exhausted; and he shall yet sanctify to himself a noble army of Christian Ministers.

The following results of the American Education Society, are taken from a historical note contained in the Appendix to this Report.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, viz. 1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148; 1821, \$13,108; 1822, \$15,940; 1823, \$11,545; 1824, \$9,454; 1826, \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; making \$579,144. It appears by the above statement, that a greater sum of money has been received during the last five years, than during the fifteen preceding years.

The results of the Society have been as follows. It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every State in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows: 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, and 1,040. Of those who received aid from the funds of the Society during the last year, 223 were connected with 17 theological seminaries, 507 with 35 colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About 800 individuals who have received its patronage, have already entered the Christian ministry, about 50 of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows: during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84;

1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,947 78; 1835, \$2,957 14; 1836, \$4,332 53; making \$18,443 69.

The sum of earnings by the beneficiaries for labor and school keeping, reported from year to year, for the last ten years, is as follows, viz.: 1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502. The whole amount is \$166,125.

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 Treasurer.

PHILADELPHIA EDUCATION SOCIETY.

Extract from the Annual Report of the Directors.

THE Board of Directors of the Philadelphia Education Society, Auxiliary to the Presbyterian Education Society, having closed the labors of their second year, avail themselves of the opportunity which this annual meeting affords, to express to the Society some of the sentiments with which their own minds have been impressed. They have had occasion in the progress of their work to speak of judgment as well as of mercy. It is their painful duty to announce that Joseph Darah, one of the beneficiaries of this Society, has been removed by death. He was a member of Newark College, Delaware; was a young man of much promise and of great moral worth, and in the circle in which he was known, had excited high hopes of his future usefulness. In other respects, the events of the year have afforded encouragement and promise. They feel that in many respects they have occasion for gratitude to God for the favor with which this endeared cause has been regarded. It has not indeed been without embarrassment. The unhappy contentions by which the peace of the churches has been interrupted and the equanimity of the public mind disturbed, has been felt in a greater or less degree by all our benevolent associations, especially in this portion of the church. Serious inconvenience has also been experienced for the want of an agent, whose whole attention could be devoted to the field embraced by this Society. For more than half of the last year the Society was without any agent at all. Other causes of embarrassment have also existed. All these, notwithstanding, we have abundant evidence that the cause of the Education Society has a deep hold on the hearts of Christians extensively in this portion of the church, and has enjoyed, in no small degree, the favor and blessing of God. Of this we have evidence in the fact, that individuals and some whole congregations who had formerly assumed an attitude of indifference if not of hostility to our methods of operation have, the past year, been *cordial*, and in several instances, *liberal* contributors to our funds. The receipts to our Treasury during the year have been more than double what they were during any previous year. The character of our beneficiaries for correct deportment, diligence, application to study, morals and piety, has been thus far highly satisfactory. The testimonials furnished quarterly by their instructors have in all these respects, been creditable to the young men, and satisfactory to the Board. A considerable number more are known to be pursuing a preparatory course with the expectation of applying for the aid of the Society at the end of three months. Some, also, who have been aided by this Society during the

last year are now, on account of the expensiveness of the schools in this vicinity, removed to other States. In view of all the results of the last year the Board are free to say, that in their opinion, the prospects of the Society have at no time been so promising as at the present.

But while we make grateful mention of these facts—facts which must certainly be regarded as circumstances of encouragement to continued and increased effort—there is another view of the subject to which the attention of the Board has been directed, and to which they desire most earnestly to call the attention of the Society and of the church at large, viz.: *The utter inadequacy of the present amount of effort to meet the wants of the church, and the claims of a dying world.* “The field is the world.” It is emphatically “white already to the harvest.” “The harvest is perishing for the want of laborers,” and no efforts which have yet been made afford any reasonable prospect that the evil is soon to be remedied.

From data, the correctness of which will not be questioned, the Board are fully satisfied that with all that is now doing in this age of which we so often boast as an age of action, and by all the evangelical denominations in our land, the movement of the church is *retrograde*, rather than otherwise, even at the present day. That is, the additions to the church from year to year are not equal in proportion to the actual increase of our population, so that the relative proportion of the church to the world is every year diminishing, and it is believed that there have been but two years since the commencement of the present century in which the case has been otherwise. These were the years 1831, and 1832. Even during these years, which certainly were blessed with revivals of religion more abundant and precious and powerful than the church had for a long time before enjoyed, the increase of the church was but just about in proportion to the increase of the population of our country. The Board have also been appalled by the fact that the increase of the ministry falls far short of the increase of the church, so that to furnish for our own country alone a supply equal to that enjoyed by the older settlements, would require nearly twice the present number of ministers, and an annual supply more than twice as great as the present amount of effort will afford.

If we look abroad over heathen countries, the prospect is still more appalling. The field is whitening to the reaper's hand; but the laborers are few. Every nation almost under heaven, is now accessible to the Christian missionary. The “cities” which were said to have been “walled up to heaven” are now accessible in all directions. The “giants, the sons of Anak” before the terror of whose countenances the

church has for ages turned back in consternation, are no longer there. The church may at once martial her hosts and march directly over and take possession of the work for Christ. But the *men* are not at her disposal—the recruits are yet to be obtained and trained for the field; and even the preliminaries of the enterprise are yet to be arranged; and is it not seriously to be apprehended, that while the church is maturing her plans and collecting her forces, and “preparing to begin” the work, infidelity and false religion will “steal a march upon the church,” and by throwing their own pernicious influence in between the gospel and the heathen mind, and thus create new and more formidable obstacles to the truth than any which the tottering powers of heathenism can now oppose. If ever there was a time when the voice of God, the condition of the church, and the wants of the world called for *action*—vigorous, decided action—that time is now. But where are the *men*? We hear it said and reiterated from all quarters, that “the great want with all our benevolent operations, is men,” and that the “world is suffering to an extent which God alone can conceive for the want of men.” With facts like these before their eyes, the Board distinctly declare that they do not, and cannot feel satisfied with the feeble efforts which have hitherto been made to meet the claims of Christ and the church for an additional supply of men. And they have been led to ask if any thing can be done, and if any thing, what, to meet the emergency to which the providence of God has brought us; and they are fully persuaded that *something can be done*, and *must* be done, and *done soon*. They are fully persuaded that the church possesses within herself resources abundantly adequate to the complete accomplishment, and within a reasonable time, of all that is implied in her commission to go into all the world and preach the gospel to every creature. She has men enough and wealth enough and influence enough to supply the *means* of grace to the entire world in a single generation. This position is assumed not as a matter of conjecture, but from estimates founded on accurate and extended calculation. Were the Presbyterian church alone to employ all her resources for the conversion of the world, and take hold of the work with a zeal and a self-denial, a firmness and a perseverance like that in which the apostles labored, or that which has enstamped immortality on the memory of Brainerd, and Martyn, and Mills, she might, by her own unaided strength, by the blessing of God, *furnish the means of grace to the entire world in a single generation*. This generation would not pass away until a voice should be heard in heaven saying, *IT IS DONE*. “The kingdoms of this world have become the kingdom of our Lord and of his Christ.”

The Annual meeting of the Society was held in Philadelphia, March 21, 1836.

The Rev. Eliakim Phelps is Secretary of the Society, and George W. McClelland, Esq. Treasurer.

BOSTON AUXILIARY.

Extract from the Annual Report.

WE think of a minister, chiefly, as a public preacher, and are apt to estimate him according to the public effect of his influence and labors. If we confine ourselves to this view of the ministry, however, we overlook one great object which Christ designed in it, and one method of ministerial usefulness which is of importance, but which, because of its hidden operation, is not always recognized, nor fully appreciated.

The private influence of the ministry may be illustrated by the character and method of the good performed by the physician.

Has any one written the chronicles of the healing art in this city? How many pains have been relieved, how many burning brows have been cooled and their throbbings hushed: how much sickness has been cured that seemed to be unto death: how many wearisome days and nights have been saved to the people, and tossings to and fro upon beds of agony! How many families have, almost, received their dead raised to life again! Who has written the joy of their circles at the appearance of a beloved parent or child from a chamber of dangerous illness, at the table and fireside? Who has kept the number and recorded the bliss of the sufferers, when first they have walked forth under the fresh heavens, and the consciousness of coming back to life again, and pulsations of health leaping through the veins at the first perception of the pure air, and the newness which all nature seemed to put on to welcome their going forth from death, have created that feeling of pleasure respecting which the poet has so beautifully sung:

"See the wretch who long has tost
On the thorny bed of pain,
At length repair his vigor lost
And live and breathe again.
The meanest flowret of the vale,
The simplest notes that swell the gale,
The common sun, the air, the skies,
To him are opening Paradise."

Such pleasures flow continually from the healing art; yet none but the God to whom belongeth the issues from death and the happy subjects of those pleasures bear witness to them. They come and go, like breezes of spring, but are followed by the fruits of health and life. When you think of the noiseless, unpretending course of a physician, and follow him in imagination into sick chambers, and think how often, by his assiduous skill, those places are made the gates of heaven which at first seemed

the gates of death, and think how many thousand hearts have been made glad of whom the world have known nothing, there appears to be a beauty and even a sublimity, to say nothing of the inestimable benefits, in the healing art, which is fitted to awaken our admiration and love.

Now the influence of a spiritual, faithful pastor amongst the families of his charge, is of the same nature. He does for the souls of his people what the physician does for the bodies of his patients. He goes to them, or receives them, in the hour when conscience wakes up from her sleep of years and cries to God, Thou hast set mine iniquities before thee, my secret sins in the light of thy countenance! He is with them when that sickness of heart, compared with which all pains are light, oppresses them, and every hope of comfort is excluded by the beginning of despair. He is the instrument of revealing to the soul that heavenly mercy which forgives all sin, that blood which takes out its stains, that hope which is life in death, and that peace of God which passeth all understanding. The first sensations of a sick man, at his recovery, are not to be compared with the feelings of one, who, for the first time, perceives the way of salvation by Jesus Christ, and stays himself upon the divine mercy while sinking into despair. It is chiefly in private that the minister is the instrument of such blessings; though, by his public work, he prepares the minds of his people for his private efforts and success. He takes the mourners by the hand, and they who shrunk from the exposure of their private and sacred sorrows, pour out their souls before him, because he is to them in the place of Jesus Christ, who loved Mary and Martha, and wept at the grave of their Lazarus. He sits down by the dying bed; he stands on the verge of eternity with a passing spirit, assures the sinner of pardon upon repentance and faith, or soothes the fear and sustains the hope of the saint, as the scenes of eternity break in upon him. None but a minister knows the strange variety of occasions upon which he is called to impart joy or relieve sorrow. The kindness and love of God towards man appear, as well in the beautiful adaptation of the methods by which he comforts and saves him, as in the way of salvation.

Every faithful minister raised up and sent forth by this Society, is made the instrument of such blessings to a community of human beings. Who then can estimate the private influence of a pious, faithful ministry? Like the unseen ministry of angels, it is noiseless, unappreciated by the world, and sometimes repaid by injury; but of such value in the estimation of the Saviour, that when he ascended on high, he honored his ascension, and blessed his people, with the gift of *pastors*, to succeed prophets and apostles, and the first evangelists of the church. If churches and private Christians would be

sanctified in the way which Christ has chosen for them, let them honor the pastoral office and its influences, and evermore prefer the light of the quiet stars and planets, to the shooting and startling light of those fires which are not in the number of the ordinances of heaven. Let the friends of an educated, pious, and able ministry be encouraged in the support of this cause, by the thought that every faithful minister raised up by their influence, is one of the first of Heaven's blessings; and may the members of this Society themselves enjoy this blessing, in its full measure, till "the Lamb himself shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

The annual meeting of the Society was held, May 23, 1836.

On the occasion addresses were delivered by the Rev. Professor Stowe of Lane Seminary, Rev. President Linsley of Marietta College, Rev. Mr. Smith, of the Lutheran Church, Boston, Rev. Mr. Clark, Secretary of the Western Reserve Branch, Hudson, Ohio, and the Rev. Mr. Brown, of St. Petersburg, Russia.

The officers of the Society are, William J. Hubbard, Esq. President; Rev. Nehemiah Adams, Secretary; and Hardy Ropes, Esq. Treasurer.

CONNECTICUT BRANCH.

Extracts from the Report.

IN surveying the past year, the Directors of this Branch of the American Education Society find cause of encouragement and gratitude. The resources of the Branch have been considerably increased, and its operations extended beyond those of any preceding year. From our records it appears, that the average number of beneficiaries, to whom appropriations have been made at the quarterly meetings of the Directors during the year, is 69, and that at the last of these meetings appropriations were made to 74. We are happy in being able to state, that the augmented demands on our treasury, arising from this source, and also from the support of an agent within our limits about three fourths of the year, have been met by our own resources—no application for aid having been made to the Parent Institution. This increase of liberality in the present instance, is a special token for good, as it denotes a change in public sentiment in favor of the Education Society. Hence it is obvious, that the Christian community in this State have an increased impression of the great and increasing want of educated ministers which now exists, as well

as increased confidence in the institution as an efficient instrument in furnishing them. In several instances, respectable donations have been received from sources, whence, in times past, little or nothing has been derived in support of this cause. It is beginning to be more and more felt, that an enlightened, devoted Christian ministry is indispensable to the support of religion and morality; to the maintenance of the fear and love of God in every form in this apostate world. This feeling is abundantly supported by the word of God. Wherever it exists in enlightened pious minds, it would seem that it must produce attachment to an institution which, on the plan pursued by the American Education Society, is bringing forward one hundred young men every year to preach the gospel of salvation. Wherever objections against this institution now exist, they evidently, for the most part, spring from ignorance or misapprehension of facts, or from love of sin and the world. Among many of the most intelligent and pious it is deeply realized that its interests have a strong claim on the vigorous persevering support of the Christian public; that among kindred associations it is one of the last that should be abandoned or suffered to languish. The recent tokens of divine favor which it has enjoyed plainly denote, that it is one of the instruments which the Head of the church has raised up to effect the subjugation of this apostate world to himself. Who that loves the Lord Jesus Christ and the souls of men; who that has just views of the means which God has ordained for the salvation of them who are in the road to death; that knows it is by the foolishness of preaching he saves them who believe, can view with indifference or as having a secondary claim on his prayers and efforts, the rearing up of competent men to publish to the world the gospel of the grace of God?

Every advance in this great work seems only to show more and more affectingly what remains to be done. How cheering soever the success which has attended the efforts of the Education Society—especially within the last few years—it is but a small beginning which has yet been made in supplying our own country with spiritual teachers. The community ought to know the truth in this case;—ought fully to understand, that the field is every year spreading out more and more widely on every side, and the demand for laborers increasing much more rapidly than the supply. The most that we dare state—and even in stating this we much fear that we are beyond the truth—is that our country is at present half furnished with competent Christian ministers of all evangelical denominations. We are sometimes told of 12,000 preachers in the United States, and on the supposition that there are so many it is conceived there are only 2,000,000 of our population destitute of the means of evangelical instruction,

Beyond all reasonable doubt there are four times 2,000,000 of souls in the land that have no adequate means of being taught the way of salvation by a Redeemer. Of the 12,000 preachers in the country—if indeed there is that number—not a few are of such a description that the more numerous they are the greater is the cause of alarm and grief to the people of God. Of some we know, that they cannot even read the Scriptures in the English language. Of others, that their doctrine and their lives are in decided opposition to the word of God, and a reproach to the Christian name. The late Dr. Rice of Virginia, states in a letter to a friend, that after calculation on the subject, he had come to the conclusion, that from the Potomac to the Mississippi not more than one fifth of the population acknowledges a connection with the church of Christ in any form; and of this fifth more than three fourths are under the guidance of extremely ignorant preachers, many of them decided antinomians. In the valley of the Mississippi, the population of which in fifty years is said to have increased from about 10,000 to more than 5,000,000, the venerable Dr. Blackburn informs us there is only one Presbyterian minister to 25,000 souls. It is also stated, on good authority, that in this region a thousand ministers might in one year be advantageously located could they be obtained. It is a fact with which we are all familiar, that every breeze from that region wafts to these eastern shores the most urgent entreaties of our brethren at the west for men to break to them the bread of life. Truly the harvest is great, and the laborers are few. But this is not all: they are, every year, becoming comparatively fewer. In this view the prospect before us as a nation is indeed appalling. Judging of the future from the past we have cause for the deepest solicitude, the utmost exertion, the most fervent prayer. Within the last fifty years the population of our country has increased from about 3,000,000 to 15,000,000. At the same rate of increase we shall, in fifty years more, number 75,000,000. To supply this immense number of souls with Christian pastors and teachers in the proportion usually deemed requisite, we shall need 75,000 ministers. But let ministers increase for half a century to come in the same proportion as for half a century past, and at the end of that period, we may expect to have about 15,000. This would leave four fifths of our population destitute of competent religious instruction. The consequence of leaving them thus must be that they would abolish the Sabbath; cast off all the restraints of God's laws, and give full indulgence to their own evil propensities. What friend to God or to his country can contemplate such a result with the least composure? And what is it in the power of this generation to do to prevent such a result, unless they fill the land with enlightened

men after God's own heart to preach the gospel of his grace?

In every point of view that moral and religious influence, which can be maintained only by the preaching of the gospel, is indispensable to the welfare of this nation. Without such an influence even those political institutions, which have come down to us from our ancestors, and have rendered our country the admiration and envy of the world, cannot be maintained. No other than an intelligent and a virtuous community is at all capable of governing itself. But the thought of rendering any community intelligent and virtuous while destitute of the fear of God and ignorant of his law, deserves to be ranked with the wildest reveries that ever entered the brain of a maniac. As well might we think to bind Leviathan with a thread, as hope to restrain the evil passions of men without an impression that the eye of the omniscient Judge is upon them, and, that they must give to him an account of their conduct. But such an impression cannot be sustained in any community, without competent teachers of morality and religion. With teachers of this description then must our country be supplied, if we would retain those political institutions which we value so much, and which are essential to our prosperity.

Nor is it merely on account of the spiritual wants of our own countrymen, that this deficiency of ministers is to be lamented. For the sake of a dying world, as well as for the sake of millions in the United States in the road to death, the utmost efforts need to be put forth that it may be supplied. The churches in America seem raised up in the providence of God that they may have a large share in the instrumentality of converting the world. The situation and the character of these churches do eminently fit them for this thing. Within a few years they have begun to awaken to some sense of their responsibility in this respect. But the principal hindrance to their going forth, in obedience to the last command of the Saviour to disciple all nations, is the want of men to preach his salvation to the perishing heathen. In the nations sitting in the region and shadow of death is now a demand for a thousand missionaries of the cross from our country. Could this number be procured they might at once enter, with fair prospects of success, on labors for the salvation of men who have never heard of a Saviour nor a Holy Ghost. The pagan world is every year becoming more and more extensively open for Christian enterprise. The call on the spiritual community from lands covered with the shadow of death, is becoming louder and more extensive, far beyond the ability of that community to meet it. The great reason why this call cannot immediately be met, to a far greater extent, is that men cannot be obtained to devote themselves to the missionary

work. Hence does this work languish, and, for aught which appears, it must continue to languish. It is believed, that the means of supporting four times the missionaries now supported by our churches, might be obtained, had we the individuals suitable to be employed in this service. But because we have them not we are denied the privilege of diffusing a knowledge of the remedy which infinite love has provided for the sins and woes of our fallen world. Hence our fellow-creatures, for whom the same blood of atonement has been shed as for ourselves; who are capable of the same hopes and fears, the same joys and miseries with us, must continue subject to every species of calamity and suffering, and must hold on in the way to endless misery and despair. And is it a trifle that they are subject to the wrath and curse of God now; that they must endure the same forever, if the way of life through a Redeemer, be not made known to them? And must the Christian world continue to withhold from them this treasure for the want of men by whom it may be communicated?

The Annual Meeting of this Society was held at Norfolk, June 21, 1836.

Addresses were made on the occasion by the Rev. Mr. Bacon of New Haven, Rev. Mr. Kirk, of Albany, N. Y., Rev. Dr. Beecher, President of Lane Theological Seminary.

The Hon. Thomas Day is President of the Society; Rev. Samuel H. Riddel, Secretary; Mr. Luzerne Ray, Assistant Secretary; and Eliphalet Terry, Esq. Treasurer. The Rev. Ansel Nash, who was Secretary and Agent of the Society the last year, is appointed to another field of labor. He is to be in future General Agent of the American Education Society for Massachusetts and Rhode Island. His acceptable and successful services in Connecticut, will favorably introduce him to his new field of labor, which he has already begun to occupy.

MAINE BRANCH.

Extract from the Report of the Directors of the Maine Branch of the American Education Society.

IN making expiation for a world's iniquities, the Saviour did not want our co-operation. He trod the wine-press alone. He purged our sins by himself. But he left it for his servants to hold up before their fellow men the bleeding Lamb, and to beseech them in his name to be reconciled to God. He is indeed the head of all spiritual influences. All those means and appliances which are made use of in redeeming men

from sin, and in leading them to God and heaven, he appoints and provides, and renders effectual. Every movement originates with him. The whole machine he sets in motion, and keeps in motion, and guides to the desired issues. It might require less care and effort to teach, convert, sanctify by himself. But the work now upon his hands he does not choose to perform alone. It is the duty, the privilege of his followers, more especially of all his ministers, to be united in this work with him. In the act of renewing the heart, the Holy Spirit operates alone. Not by human might or power is the soul dead in sin raised to spiritual life. And yet the prophet must say, O ye dry bones, hear the word of the Lord. And those truths, in view of which every holy affection and purpose are called forth, must be uttered by the human voice, or it may not be expected they will be made the power of God unto salvation.

If there be not a competent supply of laborers, the wilderness will not become a fruitful field, but the fruitful field itself will become a wilderness. How then shall the needed supply be procured? Pray ye the Lord of the harvest, and act in conformity to your prayers.

Some who would gladly consecrate themselves to this work are unable to obtain the education that is needed. The most promising sons of Zion are often found among the poor; and shall the difficulties that lie in their way be regarded as proof that they are not called to the work of the ministry? Rather let them be regarded as proving the duty of the churches to help them. By a beautiful arrangement of Divine Providence, the gifts of God are not all accumulated in the possession of a single individual. To one are given those mental endowments which, if duly cultivated, will prepare him, under the guidance of the Holy Spirit, for usefulness in the Christian ministry. But the ability to defray the expenses of his education is lodged in other hands with the direction, Take this youth and bring him up for me. Thus provision is made for mutual dependence and mutual aid. The gifts bestowed on the one are a supply for the wants of the other; and those bestowed on the latter may eventually be made conducive to the benefit of the former. The Christian church consists of many members—each having its different functions, but all constituting one body in which the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you.

In former times, wealthy individuals possessing the spirit of Christian love have assisted young men of promise in obtaining an education. In this way many excellent ministers have been brought forward. But in our day, in which the advantages of associated charity and united effort have been more than ever ascertained and realized,

societies are formed for the purpose of aiding indigent young men of hopeful piety and promising talents in their preparation for the sacred office. God has smiled upon the enterprise, and a vast amount of good has been effected by it. Had it not been for the assistance afforded by education societies during the last 20 years, the services of several hundreds of faithful ministers in our own land and in foreign lands might have been lost to the church and to the world. Already the American Education Society has aided in bringing forward about 800 ministers; and there are now under its patronage in the different stages of their education more than 1,000 young men, all looking forward to the sacred ministry, and giving to their instructors and patrons satisfactory promise of usefulness in it. Under the patronage of the General Assembly's Board of Education, and of Societies belonging to other denominations, are many hundreds more.

The Society which now holds its anniversary, was organized in its present form in November, 1818. For many years, though all were assisted of suitable qualifications that sought its assistance, its beneficiaries were very few. Within five years past, the number has been much increased. The whole number assisted, since its organization, has been 180. Nearly 50 of these are now engaged in the blessed work of preaching the gospel—17 of them are pastors of churches in this State, others in other parts of New England, in New York, in Ohio; two are employed in the instruction of youth; one is supposed to be a missionary among the heathen, and several are licentiates ready to labor where God in his providence may call them.

Our beneficiaries are of four different denominations; and though the number has been very considerably larger than in any preceding year, your Directors have not been subjected to the painful necessity of discontinuing their appropriations to any of them, either on account of misconduct, or for want of a respectable rank in point of scholarship.

By several years' experience, the Directors of the Parent Society have been convinced that funds sufficient cannot be procured without agents; and they have thought it highly important that a permanent agent should be established in this State. Concurring in these views, and relying upon the recommendation of their respected Secretary, the Directors of the Maine Branch have appointed the Rev. William L. Mather to this important station, with the understanding, that if the affairs of this Branch should not occupy his whole time, he will be called for that portion of it which may be left unoccupied in Maine, to the service of the American Society in some other portion of the land. Mr. Mather has been laboring in this State for about six

months, and will give in the course of this meeting some account of his services and of the results of them during that period. It will be seen from the Report of your Treasurer, that the amount of moneys received during the year, has not equalled that of expenditures. Had it been the sole object of our Agent to collect funds for the current year, this deficiency might have been prevented. But it was thought more important that a system of measures should, as soon as possible, be matured and set in operation, upon which we might rely for the future. With this object in view, it was not thought most judicious that the Agent should rapidly traverse the whole State, seeking contributions only from those places where the largest sums might be expected; but that he should labor only in certain counties, presenting the cause in them to every church, and endeavoring to awaken in all a deep and permanent interest. In this way, it is hoped that the amount contributed will ultimately exceed what could have been obtained in any other way, and that our whole Christian community will better appreciate the object of this Society and will more heartily unite, not only by their contributions, but by their prayers also, in seeking its full accomplishment.

Its great object, that of providing, in connection with what may be effected in other ways, a competent supply of ministers for Maine, for the United States, for the whole world, is not yet attained. The church has only begun to look towards it, and to desire its fulfilment. Let us bless God that a beginning has been made. Let us bless God that already a little one has become a thousand; that to myriads of immortal beings the glorious gospel of the blessed God is even now proclaimed with its heavenly light and saving influence by those whom Education Societies have aided in preparing for their work; and that many, very many of our fellow men under their instruction are preparing to sing the new song, who, but for them, might have lifted up their voices in the wailings of the pit. Let us bless God that the churches in Maine have not been unmindful of the precept, to pray for the sending forth of laborers, and that by corresponding action they have shown, to some extent, the sincerity of their prayer. Some of the sons of our beloved Zion, to whose labors the Spirit of God has set his seal, have been sent forth, and others are preparing to follow. But a much greater number is needed, were the destitutions of Maine only to be supplied. Where shall they be found? It is delightful to learn that in those places upon which the dews of divine grace have recently been distilling, a goodly number of young men have given themselves to Christ, and that some of them are already expressing a desire for the good work of the ministry. Let the question of duty in relation to this matter come fairly before all

those among us, who, in early life have become the disciples of the Lord Jesus. Let every pious youth cast himself at the feet of his Redeemer with the inquiry, Lord what wilt thou have me to do? and with the disposition to do whatever the Lord may require of him. If he cannot assign good reasons for a different conclusion, he may be assured that the Lord hath need of him in the work of the ministry; and that if he decline this service, Christ will be displeased and his own soul will suffer.

Let every young man to whom God has given powers, which, under suitable culture, and under the influence of piety, would render him useful in the sacred office, seriously consider whether he can assign a sufficient reason for preferring any other employment. Is this his plea, that he does not possess true religion himself, and therefore would not be a suitable person to impart religious instruction to others? But why does he not possess true religion himself? Why does he not give himself to be a servant of Christ? Has the Saviour no claims upon him? Does he not need an interest in the blessings of his kingdom? Have his country and the world no claims upon him? Ought he not so to occupy with the talents committed to his stewardship, as to effect the greatest amount of good in his power to effect? And will the Lord hold any one excusable, especially of those who have obtained, are obtaining, or may easily obtain a liberal education, simply because they have no heart to labor for the salvation of their fellow men? Alas, how much of physical and intellectual power is wasted in occupations already overstocked, that might be turned to the best account in the occupation of the Christian ministry.

Let pious parents think of this, and let them give up their sons to be laborers for Jesus Christ—laborers, if it may so please him, in the ministry of reconciliation. From their birth let them be consecrated to this honorable, blessed employment, and trained up for its duties and trials. Let ministers and Sabbath school teachers, and Christians universally, with this object in view, pray and labor for the conversion of the young. Let care be taken to search out those of promising talents, to whom in the morning of life renewing grace has been imparted, to present before their minds the spiritual wants of their country and of the world, with the claims of Him who died for their redemption, and to urge upon them the inquiry, whether they are not called of God to go work in his vineyard.

The American Education Society stands pledged before the world to receive among its beneficiaries every suitable applicant. Upon this principle, the Directors of this Branch of the Society have hitherto acted and will, we doubt not, continue to act. Let this fact be known throughout the State, and may the Lord himself so give the word,

that great shall be the company of the preachers. May he pour his Spirit upon our seed, his blessing upon our offspring. May he incline multitudes of the precious youth in our State early to consecrate themselves to the glorious Redeemer, so that they shall not count their lives dear to them, if they may but do his work, advance the interests of his kingdom, and receive in the great rewarding day his gracious approbation.

This Society held its Annual Meeting at Augusta, June 22, 1836.

Addresses were delivered on the occasion by Rev. Dr. Pond, Professor of the Theological Seminary, Bangor; Rev. Mr. Mather, General Agent of the Society; Rev. Mr. Brown, of St. Petersburg; Rev. Mr. Armstrong, one of the Secretaries of the American Board of Commissioners for Foreign Missions; the Rev. Mr. Murray, of Elizabethtown, N. J., and the Secretary of the Parent Society.

The officers elected for the present year, are Rev. William Allen, D. D., President; Rev. William L. Mather, Secretary; and Prof. Newman, of Bowdoin College, Treasurer. The Rev. Mr. Tappan, who had been Secretary for many years, and one of the most cordial friends and efficient supporters of the American Education Society, resigned his office as Secretary, to give place for Mr. Mather, who is to be in future the principal executive officer of the Branch.

NEW YORK YOUNG MEN'S EDUCATION SOCIETY.

Extract from the First Report.

THOUGH the raising of funds is by no means an unimportant part of our work, still, in the view of the Board, it should be the chief object of this Society to multiply the number of those who seek the sacred office. Our Education Societies need *funds*, it is true; but they are in greater need of *men*. Were the wealth of the whole world at their disposal, they could do little, comparatively, to meet the demands of the whitening harvest, unless the number of those who are willing to become laborers were greatly increased. It was under this impression that our classical school was established. A special committee has been appointed to present the claims of the gospel ministry before young men in this city, by preaching in the various churches, and in other ways. And it has been made the

duty of the principal of the classical school, to spend as much time in this way as he can spare from his other labors. The young men connected with the school, also, have, of their own accord, resolved to labor, in a private way, to promote the same object. That these efforts have not been in vain, will appear from the fact, that at least 24 of those who have joined the school, were induced by such means to commence a course of study.

In conclusion, the Board may be allowed to remind the members of this Society, that they have something more to do, than merely to cast their silver and gold into its treasury, or even to induce others to seek the sacred office. It is the duty, doubtless, of not a few of them to give *themselves* to the work of the ministry. The time is not far distant, when no pious young man will be able to sleep quietly on his pillow, till he has honestly asked and answered the question, "Ought not I to become a preacher of the gospel?" There are, it is believed, hundreds of pious youth in this city, whose duty it is to begin, without delay, a course of preparation for the sacred office. On their hearts and consciences must the claims of the ministry be urged, with unwonted pungency and directness of appeal. If they can but be induced solemnly and thoroughly to examine these claims, we need have little fear as to the result. Let each one of them but pause amid the hurry and the din of business, and listen with attentive ear and docile spirit to the voice which speaketh from heaven, and he will doubtless hear the Saviour saying, as of old, "Let the dead bury their dead, but go thou and preach the kingdom of God."

The Annual meeting was held Dec. 13, 1835, at which time addresses were delivered by Rev. Drs. Skinner and McAuley, and Rev. Messrs. Patton and Barnes.

Mr. William A. Booth is President; Rev. Asa D. Smith, Secretary; and Mr. Richard Evans, Treasurer.

PLYMOUTH COUNTY AUXILIARY.

Extracts from the Report.

THE Society whose anniversary we now celebrate, is one of the oldest of the kind in the United States. It was formed in this town on the 12th of June, 1811; twenty-five years ago, and several years before the formation of the American Education Society, to which it is now auxiliary. It was then called the *Benevolent Society* in the southeastern part of Massachusetts, including as its field of operations most, or all of the southeastern portion of the State. Its object from its first organization was

substantially the same as at present; viz., to aid pious, indigent young men in their preparation for the gospel ministry. After having pursued its object with a commendable zeal for eighteen years, it became in 1829, auxiliary to the American Education Society, under the distinctive appellation of "*The South Massachusetts Education Society*," embracing within its limits, the three counties of Plymouth, Bristol, and Barnstable. Thus it continued till June, 1833, when its territorial limits were greatly curtailed, and its name changed to that of "*The Plymouth County Education Society*."*

The object which this and other kindred Societies have in view is a noble one; and such as entitles them to our hearty co-operation and liberal patronage. Their great object is, to search out young men of piety and promise who are in the vale of poverty, and whose hearts pant for doing good, take them by the hand, and encourage and assist them in preparing to proclaim to their dying fellow men the everlasting gospel. In times past, for want of such societies, a vast amount of talent has been lost to the church. Many a rich diamond has been permitted to remain imbedded in the mine; and many a beautiful flower

"To bloom unseen,
And waste its fragrance on the desert air."

Education Societies are collecting these flowers, and searching out these diamonds, and imparting to them a brilliant polish. An immense amount of exalted piety and consecrated talent, which would otherwise be nearly lost to the church, is thus brought into the inclosures of the sacred ministry, and made to operate with great efficiency in advancing the cause of Immanuel.

Education Societies are worthy of our liberal patronage, because they design to increase the ministry with able, efficient, *educated* men. This is their object, and all their rules and regulations for the training of their beneficiaries, tend to its accomplishment. I know there are some, who undervalue education in those who are called to sustain the sacred office. But such persons entirely overlook the past operations of Providence in reference to this matter. What have been the character of the men whom Jehovah has most highly honored in the ministerial work? Who were the men selected by our Saviour to carry on the great enterprise which he commenced; and to proclaim to a lost world the glad tidings of great joy? They were *illiterate fishermen*, it is sometimes said. True; such they were once. But they were called away from this employment, put into the school of Christ, and enjoyed

* New Societies were at the same time formed in the other counties originally embraced in this Society.

the instruction of Him who spake as never man spake, for three years. Besides, they were not commissioned to prosecute their great work, till they had been inspired, had received the gift of tongues, and the power of working miracles. What other men ever enjoyed such instruction, and possessed such gifts and qualifications for the ministerial work, as the apostles of the Lord Jesus Christ? Then observe who was selected as the great apostle to the Gentiles. It was not an ignorant, illiterate man that was chosen for this purpose; but it was *Paul*, who had been brought up at the feet of the eminent Gamaliel, who was learned in all the wisdom of the east, and who possessed powers of intellect of the highest order.

And let me ask, who were the eminent men that held up the blazing lamp of truth amidst the darkness of the third and fourth centuries? Who composed that illustrious band, which, in the sixteenth century tore the veil from the "mystery of iniquity," exposed the abominations of the "man of sin," and introduced the bright morning of the Reformation? And who have been the Baxters, the Whitfields, and the Edwardses of later times? On this point, there can be no doubt. The records of sacred history show conclusively, that the mightiest champions of the cross have ever been pre-eminent for learning and intellectual superiority.

And surely if any age has called for an educated and efficient ministry, it is the present. A new impulse has been given to society in all its departments. By means of Sabbath schools and other causes, religious knowledge is fast rising and spreading. In this respect, our children are becoming youth, and our youth strong men. Secular learning is receiving increased attention, and general education is assuming greater importance in the public mind, and attaining to a higher standard. At such a time the community will not be satisfied with an illiterate ministry. Besides, iniquity is bold and daring; error is strongly entrenched, and has associated with it a no small amount of learning. In carrying on the contest, the church must array learning against learning. Her leaders need to be men of no ordinary stamp. To meet the wants of the age, to cope successfully with iniquity, to batter down the strong fortresses of error, to cut down and bring under proper cultivation the moral forests of the west, and to scale the ramparts of idolatry, and unfurl the banner of the cross in pagan lands, require that the ministry of the present day should be distinguished, not only for eminent piety, but also for bold hearts and strong hands, for intellectual might and mental prowess. We need a host of such men, troop after troop, and phalanx after phalanx, going forth to fight the battles of the Lord under the great Captain of salvation.

We would say once more that Education Societies are entitled to our liberal patronage, in consequence of the *important relation* which they sustain to all the other great plans of Christian benevolence. The great benevolent societies of the day, are all more or less intimately connected with each other. They are "wheels within a wheel." They constitute one vast and complicated machinery, all moving in perfect harmony to the accomplishment of the same great objects; but if in this machinery there is any one wheel which gives movement and impetus to the whole, it is the *Education wheel*.

The Bible Society, the Tract Society, and the Sabbath school cause cannot flourish, cannot be maintained with efficiency, cannot accomplish all their desirable results, without the help of the living ministry. So the treasuries of the Home and Foreign Missionary Societies may be filled to overflowing; but the great moral harvest will not be gathered in, unless *laborers* can be obtained and sent into the field.

The Annual Meeting was held at Plymouth, June 9, 1836. A discourse was delivered on the occasion by the Secretary of the Parent Society. The officers chosen for the year, are Hon. Josiah Robbins, President; Rev. Thomas Boutelle, Secretary; and Dea. Morton Eddy, Treasurer.

WORCESTER SOUTH AUXILIARY.

Extract from the Sixth Annual Report.

IN their last Report, the Board of Direction stated the principle by which we should be actuated in the appropriation of the goods intrusted to our care, and the proportion which God requires. The language of that Report is, "It (the gospel,) does not indeed levy a tax of per centage on time or property. Your Board of Direction have no laws of this sort to propose. They go further. The gospel goes further. It asks not for tithes. It asks for all; literally ALL. It demands this as the test of piety and fidelity.

"With the Christian, every thing is to stand appropriated to the purposes of the gospel. The actual application of what is thus appropriated, the Christian is to make from day to day, according to his best judgment. The greater part he will be obliged of course to apply indirectly. But whether his applications are direct or indirect, the object in view is the same, the furtherance of the designs of the gospel. If, for example, we apply any part of our substance to feed ourselves, or to feed our families, it must be for this single purpose, that we may have life and health to serve the purposes of religion. If we apply any part of

our influence or substance to Foreign Missions, or Home Missions, or to the support of the gospel among ourselves, it must be with the same view, that that Society may serve the purposes of religion. This must be the object as really in one case as in another, and so in every case. This is the sense in which the Board would be understood to speak, and in this sense they repeat it, the gospel standard of duty, the gospel demand, is *all*." These principles and mode of application were recognized as those of this Society when they accepted that Report, and they still remain the professed principles of this Society; and they are sound principles, Bible principles. Actuated by these, this Society gave several hundred dollars more than usual, the first year after adopting them.

These principles, your Board of Direction wish to have fixed in the minds of all connected with this Society, and to have them act upon them in all their appropriations, whether they be made for the supply of their own personal wants, or the wants of their families, for a capital to trade upon, for continued possession, or for benevolent purposes. Let all we have be consecrated to God, and labelled, *Holiness to the Lord*.

We have now to do with the application of the principles adopted by this Society in their last Report, to a single branch of Christian benevolence. The occasion and design of this meeting, direct us to a single, definite object. This object is to aid in increasing the number of pious, active, well-educated ministers of the Lord Jesus Christ.

Permit us, dear brethren, to recommend the application of your principles to the promotion of this object. The number of efficient ministers of the gospel must be increased. A suitable education for the ministry is expensive; a part only of the sons of the church who desire this sacred calling, are able to educate themselves; another part, equally promising in piety, talent and application, have not the means for educating themselves. They are poor in this world's goods, but pious and rich in faith, possessing sanctified talent, which education must bring out, and make to bear upon the salvation of the world.

There has not been so much attention paid to this department of Christian benevolence, as its unspeakable importance really demands. The loud and oft repeated call is for men, educated, pious, working men; men full of zeal and of the Holy Ghost. Sanctified talent and consecrated learning are needed. Active laborers in the vineyard of the Lord are now called for by thousands, both in our own and foreign lands.

The gospel must be preached to every creature. The grand enterprise for preaching it to every creature is commenced, and it will not cease till every creature hears it.

Adventurers for the Son of God must be raised up and sent out as pioneers among the powers of darkness, to preach Christ, put to silence the infidel, and make conquests to his kingdom, and direct the inquiring sinner to the Lamb of God that taketh away the sin of the world. Let young men be sought out and ample means provided for educating them, for the harvest truly is plenteous, but the laborers are few.

The Annual meeting was held at Worcester, April 26, 1836. In the afternoon, a sermon was preached by the Rev. Dr. Cogswell, and in the evening the Annual Report was read by the Secretary of the Society, and addresses were delivered by Rev. Messrs. Nelson, Packard, and Clark.

The officers for the present year are Hon. Salem Towne, President; Rev. James D. Farnsworth, Secretary; and Hon. Abijah Bigelow, Treasurer.

WORCESTER NORTH.

THE Worcester North Education Society held its anniversary at Barre, April 28, 1836. On the occasion, a sermon was delivered by the Secretary of the Parent Society.

The officers of the Society for the year ensuing are Rev. Samuel Gay, President; Rev. Alexander Lovell, Secretary; and Dea. Justus Ellingwood, Treasurer.

ESSEX NORTH.

THE Essex North Education Society held its annual meeting at Haverhill, May 4, 1836. The Report on the occasion was read by the Secretary, Rev. David T. Kimball; an extract from it may be expected in the next Journal.

The officers of the Society for the year ensuing are Rev. Gardner B. Perry, President; Rev. Mr. Kimball, Secretary; and Col. Ebenezer Hale, Treasurer.

NORFOLK COUNTY.

THE Norfolk County Education Society held its annual meeting in the East Parish in Randolph, in the Rev. Mr. Brigham's church, on Wednesday, June 8, 1836. A sermon was delivered on the occasion by the Rev. Mr. Pierce of Foxborough. An extract from it may be expected in the next

Journal. The Rev. Mr. Smalley of Franklin was chosen preacher for the next year, and the Rev. Mr. Brigham, substitute.

The officers of the Society are Nathaniel Miller, M. D., President; Rev. Samuel Gile, Secretary; and Rev. John Codman, D. D., Treasurer.

PLEA FOR COLLEGES.

Extracts from Dr. Beecher's Plea for Colleges.

To the development and discipline of mind in a collegiate course, the following things are deserving of a special regard.

1. The habit of concentrating at will a powerful attention upon any subject.
2. Another point in mental culture to be secured, is the acquisition of elementary principles.
3. To mental discipline is requisite also precision of thought, as well as elementary principles.
4. To accuracy of conception in mental training, must be added accuracy of verbal description and definition.
5. Another object of mental training, is to secure the balance of the mind, and just proportions of knowledge.
6. To the balance of the faculties, should be carefully added the proportion and balance of knowledge.
7. The condensation of thought, is another point in mental training.
8. The art of investigation, is one of fundamental importance in mental training.

The above are merely heads of discussion, which are ably handled by the writer.

And what, says the Doctor, if the injured Greek and Roman classics should say, as the injured female said to her tyrant lord, Give me back what I brought, my youth and my beauty, and I will go—give us back the copious dowry of words we brought you, and which you have incorporated in your own vaunted English tongue—restore whatever of variety, and copiousness, and taste, and beauty, and strength, you have taken from us; what a ruin would they leave our language—what a Babel of dialects and fragments of uncouth tongues—like the ruins of Babylon or Palmyra. Why should such injustice be done to our auxiliaries, or to ourselves, or the world? Why should the ladder of our ascent to classic excellence be vilely cast away, and our borrowed wealth of words be dashed rudely in the face of our benefactors? A restoration which does not enrich them, and makes us poor indeed. Is it forgotten, that in one of these dead languages, revelation is embalmed, which soon, by the power of translations, is to rise from the dead, and proclaim glad tidings to every creature in every tongue? And is this the time, when com-

merce and revelation are seeking communion with all nations, to despise ancient philology, and put out the lamp of linguistic science? How are the Scriptures to be translated, but by men well versed in the languages of the Old and New Testaments, and their kindred dialects, and multiplied manuscripts and versions—and how is the faith to be defended, and biblical exposition, without the sacred criticism, which is not to be secured but by communion with the tongues of inspiration? In the long reach of providential foresight, these Greeks and Romans were raised up to subserve the great designs of God's mercy in redeeming men; the one, to provide the most perfect of all languages, as the medium of his revelation; the other, to unite nations in the embrace of a civilized empire; to facilitate the propagation and ultimate protection of Christianity.

The interests of Christianity are indissolubly connected with the languages of Greece and Rome, and the day that their study is exiled from colleges, the darkness of a second night will begin to settle down upon the church of God. There was a time when the study of the languages seemed, but for purposes of discipline, almost useless. But that era has passed away, and another has arrived, demanding the study of language more and more to the perfect day. The gift of tongues will not return; but the age of philology, and translations, and preaching the gospel in every tongue, has come; and it is quite too late for those to scout the languages who regard at all the signs of the coming day. As well might the artist dash in pieces the models of Grecian architecture, or the painter blot out the illustrious productions of the pencil, or the statuary turn his back on the breathing marble, as we, when most in need of their aid, turn away from the illustrious monuments of the Greek and Roman tongues.

To the question then so oft reiterated, as if unanswerable—Of what use are the Greek and Roman classics? I answer: as models of the most copious and finished expressions of thought in two of the most civilized and polished nations of antiquity—as the depositories of inspiration—as the storehouse of etymology, and definition, and professional technics—as the expositors of our own tongue, and indispensable to sacred criticism in the translation and exposition of the Bible, they are invaluable; their study affords, also, the earliest and best means of fixing the attention of children, and forming habits of discrimination and precision of language, at a time, too, when almost every other knowledge committed to their memory, with little comprehension, becomes, like water spilt on the ground, or writing upon the sand, to be obliterated by the returning wave. They impart also to the mind, thus early initiated in their mysteries, that precision of thought, and richness of varied

conception, and copiousness of diction, and delicacy of touch, and versatility of expression, which a vigorous intellect and a burning heart demand for the utterance of its overpowering inspirations in those coming days when the gospel shall be preached to every creature with the Holy Ghost sent down from on high.

There is yet to be such a bursting out of argument and eloquence upon the earth in the cause of Christ, as Greece and Rome never witnessed, or angels heard--and though it will not be by the gift of tongues as of fire, it will not be without their consecrated aid.

It is said that a classical course is not necessary for all, and that though some may pursue it, all need not; and that there should, therefore, in all our colleges, be a double course. We answer, that such a course cannot succeed; because no man and no community can have two chief ends, or serve two masters. In every institution, either the English or the classical studies will be the popular and honorable course; and whichever takes the lead, so imperious will be the motive to pursue the more popular course, that the other will soon languish and die. Hence it is, that all attempts to carry on a double course have proved abortive; and all expedients to perfect men for different callings by a different and specific course of training. And obviously, because all minds for purposes of vigor, and precision, and power in any course, demand substantially the same training up, to the time of professional study; and because the right of selection will prevent that unity of action, and that precision of discipline, and power of responsibility, and momentum of social movement, which is indispensable to the success of social training. That multitudes should have an English education without a collegiate course, we admit; but it should be conducted in institutions devoted to that end, and not be thrust in upon the time-honored system of our colleges, to destroy their symmetry and break their power, and bring them into disrepute. All who are destined to act on mind, by the press, or in halls of legislation, or the learned professions, should enjoy the training of a liberal education.

Shall nothing then of the existing system be stricken out in this day of mental wonders? Nothing, till mental wonders can plant the foot on the ladder's top without a gradual ascent, commencing at the bottom. Nothing, till the day comes when the top stone of the temple may be laid with shouting, before its foundation and rising superstructure.

It is manifest that the study of the Bible should constitute a part of a collegiate course.

As a classic it stands unrivalled, and should

be studied for the richness of its imagery, the beauty of its poetry, and the power of its eloquence, as well as to mingle its guardian, purifying influence with the classic beauties of other tongues.

It should be studied as an inspired book, developing the character of God, the laws of the universe, and the remedial system for their support, and the recovery and forgiveness of a depraved world.

For the purity of its precepts, the sublimity of its doctrines, and the power of its motives it should be studied; to invigorate the intellect, to form the conscience, to purify the heart, and to prepare society for the life that is and is to come.

Before we close, several questions of grave import demand our attention.

The first respects the term of collegiate and professional study. Is it not too long, considering the augmented capacity of mind and the facilities of education--may not equal quantities of knowledge be *condensed* into our young men in half the time?

We shall rejoice in such developments of mind and abbreviations of study, when they happen well attested. But at present, physical nature seems obstinate in her old dilatory course of approximation to maturity, and the mind to be alike wilful in cleaving to the track of precedent, refusing by any stimulus to be driven up to a premature manhood, or by crossroads to steal a march upon the treasures of mental knowledge. If some minds can do this, they are so few and far between, that we should as soon think of founding habitations for the comets, as colleges for them.

Once we did indulge a hankering for an institution in which select minds of special power and advanced maturity of age might be accommodated with a shorter course of mental training. But experience has cured us of the folly of supposing that the discipline of the mind can be precipitated, and least of all with *those whose vigor of mind and formed habits disqualify for easy subordination and facile discipline, about in proportion to their INCREASED NEED OF IT.* Why, then, should the time for a collegiate and professional education be shortened? The work to be accomplished by cultivated mind for the perpetuity of our republican institutions is every year becoming greater and more difficult, and the relative extension of popular education is rendering it more and more indispensable.

To meet the demand now pressing on the colleges of the nation for a higher standard of attainment, they are compelled to throw back upon the academies studies which once belonged to the collegiate course, to give place to those which can no longer be excluded from a liberal education.

And why, especially, should the west rush on the illfated experiment of abbreviation, when amid her rising millions she is

laying the foundations of institutions which are to control the destiny of ages to come?

God governs the natural and moral world by the agency of general laws—few, simple, but permanent and mighty; and after the same analogy, should the literary and professional institutions of the west be established and ordered. We do not need ephemeral efforts and evanescent impulses here—we have had enough of them—nor will such aids avail. Whatever of permanent necessity is made dependent on special effort, is sure to disappoint expectation. Let us lay, then, the foundations of our intellectual and literary character as a people, broad and deep, and take the requisite time to raise the superstructure, and distant ages and nations will rise up and call us blessed.

WANT OF MINISTERS FOR THE DISSENTERS IN ENGLAND.

Extract from Rev. Dr. Codman's Narrative.

EXCEPT in cities and large towns, the meeting-houses or chapels of the Independents are mean in their appearance, and circumscribed in their dimensions. Many of them are without stated pastors, and are supplied by pious laymen, who are employed during the week in their respective avocations, and who go out into the villages on the Sabbath, to exhort and to pray with these destitute congregations.

This imperfect ministry certainly ought not to be despised, as without it many precious souls might perish for want of the bread of life; but some such institution as our Education Society, is greatly needed among our brethren in England, to increase the number of well trained and faithful ministers of the independent denomination. It is a matter of astonishment that no society of this character has hitherto been formed. Can a better course be adopted to promote the cause of Christ, and the interests of Dissenters, than by establishing a society for the thorough education of indigent pious young men for the gospel ministry, like the American Education Society in the United States? It is to be sincerely hoped that this subject will soon be taken into serious consideration by our dissenting brethren.

It is deeply to be regretted, that this part of benevolent efforts has been so much overlooked by our English brethren. There can be but little advancement in other religious enterprises, so long as this is neglected. It is by the foolishness of preaching God is pleased to save them that believe. The American Education Society of which Dr. Codman here speaks, has now under its patronage about 1,100 young men preparing for the ministry, and it is constantly enlarg-

ing its operations. What an immense amount of good might be accomplished were the Dissenters in England to make similar efforts!

WHAT IS THE NUMBER OF YOUNG MEN IN OUR CHURCHES, WHO OUGHT TO PREPARE FOR THE MINISTRY?

THE following resolution, presented by the Secretary of the American Education Society to the General Conference of the churches in Maine, was by them unanimously adopted:

Resolved, That the ministers connected with this General Conference be requested to mention in their statistical returns annually made to this body, the number of young men in their churches under *twenty-five years of age*.

One object of this resolution is to ascertain how many young men there are in our churches of suitable age to prepare for the ministry, and in this way to make some approximate calculation how many ought to prepare for this sacred work. It is important to approach as nearly as possible to definiteness on this subject; for, by doing it, the impression on the churches, the young men, and the community generally in respect to it, will be much stronger and abiding. The very act of making the return of the number of young men of the above description in the churches, will call the attention of the ministers and churches to this subject, and lead to much conversation and discussion, and thus keep the subject before the minds of the community, which is very desirable. The labor of doing it is very little, and great good may result. It is hoped that all similar bodies will adopt the same resolution.

THEOLOGICAL SEMINARY, GILMANTON, N. H.

THE term of study in this Seminary, is three years.

The Professorship of Biblical Criticism, is filled by Rev. Heman Rood.

The Professorship of Sacred Rhetoric, is filled by Rev. Aaron Warner.

The Professorship of Systematic Theology, is yet vacant; during its vacancy, the other professors will take charge of the department. It is designed, however, to fill this professorship so soon as may be. The Institution will then afford all the advantages enjoyed in similar seminaries in our country. The Library now contains eleven hundred volumes.

This Seminary has been in operation only about six months, and has in its first class, ten students. They are prosecuting some of the higher branches of English study, the Languages, Biblical Criticism, and Systematic Theology. Besides these, eight or ten have already applied for admission into the next class.

The Seminary is designed to give to young men an enlarged and thorough theological education, yet it is not the intention of the Trustees to exclude young men of piety and talents, who may be advanced to considerable extent in English studies, and who, for obvious reasons, may not be able to take a regular collegiate course. They wish to raise up a class of men to meet the many pressing wants of the country immediately around them, as well as to furnish those who may be prepared to enter on a wider field, and in a sphere demanding a more thorough discipline. They will be unwilling, however, to put any man into the Christian ministry, who is not in a good degree furnished to every good work.

For funds both to sustain and enlarge their operations, and to furnish additional buildings, the Trustees express their reliance on God, and the charity of the Christian public. They have resolved for the above purposes, to raise \$30,000 by subscription.

In accomplishing their designs, they solicit the sympathy and co-operation of all who pray for the peace of Zion. They wish to present this object of their many anxieties and prayers, to the Christian churches in their own State, and elsewhere, and to ask such aid as they in their wisdom and benevolence, may see fit to impart.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, July 13, 1836. Appropriations for the

quarter were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem.	162	1	163	\$2,938
29 Colleges,	373	13	386	7,149
60 Acad. and Sch.	203	41	244	3,633
105 Institutions,	738	55	793	\$13,720

Of the above, the Presbyterian and the Western Education Societies made appropriations, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
10 Theol. Sem.	60	1	61	\$1,023
18 Colleges,	126	7	133	2,477
31 Acad. and Sch.	106	17	123	2,157
59 Institutions.	292	25	317	\$5,657

The following vote was passed.

Voted, That assistance ought not to be rendered, except in extraordinary cases, to beneficiaries, who leave an Academy or preparatory Institution, and, without having acquired a regular collegiate education, enter a Theological Seminary.

FUNDS.

Receipts of the American Education Society, from April 13th, to the Quarterly Meeting, July 13, 1836.

INCOME FROM FUNDS	910 85
AMOUNT REFUNDED	1,689 40

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Franklin Street Society	90 00
Park Street Society	250 61
Bowdoin Street Society	500 00
Old South Society	5 00
Free Church Society	26 75—872 36

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]	
Falmouth, Fem. Aux. Ed. Soc. in Rev. Mr. Bent's Soc.	39 50
Gentlemen of do.	38 00
North Falmouth, mem. of Soc. of Rev. D. D. Tappan, in part to const. him a L. M. of Am. Ed. Soc.	20 00
Sandwich, Wm. Fessenden, Esq.	6 00
Tyuro, Dea. Benj. Hinkley	1 00
[The following by Rev. Charles S. Adams.]	
Brewster, Rev. S. Williams	50
Chatham, Rev. Isaac Briggs	3 00
Harwich, Individuals	3 97
North Falmouth, Rev. D. D. Tappan	2 00
South Yarmouth, Rev. Plummer Chase and Mrs. Chase	2 00
Yarmouth, Rev. N. Cogswell	2 00—117 97

BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]	
Dalton, Individuals, in part	23 82
Great Barrington, Individuals, through Dr. J. W. Couch	40 06
Hinsdale, Mr. Emmons	2 00
Lanesboro', Individuals	15 68
Lenox, Individuals, of which \$40 is to const. Rev. Sam'l Shepard, D. D. a L. M. of Am. Ed. Soc.	54 23
Lee, Individuals	111 31
North Adams, Individuals	13 00
New Marlboro', do.	34 44
Peru, do.	32 00
Pittsfield, do.	125 00
Ladies' Temp. Schol.	75 00—200 00
Richmond, Individuals	27 11
Sandisfield, do.	32 95

Stockbridge, Individuals	79 69
Curtisville	41 61—121 30
Sheffield, Individuals, in part	8 46
Tyringham, do. do.	15 26
Windsor, do.	13 16—744 78
[The above by Rev. Ansel Nash, Agt.]	

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Hamilton, Individuals, in part, \$10 of which, bal. of sum to const. Rev. Geo. W. Kelley a L. M. of Am. Ed. Soc. by Rev. Ansel Nash, Agt.	12 64
Lynn, Society of Rev. Parsons Cook, col. at Mon. Con.	10 10
Manchester, Ladies' Benev. Soc. by Rev. S. M. Emerson	19 50
Salem, Crombie St. Soc. by D. Choate, Esq.	30 00
Wenham, Individuals, by Rev. A. Nash, Agt.	42 02—114 26

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, South Cong. Society, by Dea. Amos Blanchard	34 25
Newbury, Cont. in Rev. Mr. Durant's Soc. by Capt. D. Noyes	13 63
Newburyport, Circle of Industry, 13th semiann. paym't on the Newburyport Ladies' Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr.	37 50
Col. in Rev. Mr. Milton's Soc. by Sol. H. Currier, Esq.	27 95—65 45
Rowley, Col. in the Soc. of Rev. Mr. Holbrook	29 00

Deduct expenses paid 142 38

5 51—136 84

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, 1st Par. Col. at Mon. Con. by John Leland, Esq.	40 00
Cummington, Fem. Soc. of Ch. Ben. by Miss Clarissa Briggs	4 00
East Hampton, Col. by Samuel Williston, Esq.	42 57
Enfield, Gent. and Ia. As. \$52, M. Con. \$48	100 00
Hatfield, Con. by Mr. George Partridge	21 81
Northampton, Balance of Col. in Edwards Ch. and Soc. 1835	12 00
Fem. Ed. Soc. Bal. of Spencer Schol. for 1836	38 63
Do. towards do. for 1837	22 57—73 25
Southampton, Fem. Ed. Soc. by Miss Princess Clapp	15 20
West Hampton, Cont. 1st Society by Rev. Mr. Chapin	9 50
From the disp. funds of Hamp. Co. Ed. Soc.	100 00—406 33

MIDDLESEX COUNTY.

Brighton, Fem. Ed. Soc. by Miss Sarah Worcester	39 75
Charlestown, Winthrop Church and Cong. by Dea. Tufts	119 71
Medford, Evang. Soc. by Dea. Galen James, viz.	
Congregation	83 77
Sabbath School	45 72
Infant School	10 71—140 20
Stoneham, A Friend	50
Fem. Ed. Soc. in the Cong. of Rev. J. Colburn	10 35—10 85
South Reading, from a few Ladies, by Mrs. S. S. Yale	4 00
Woburn, Sew. Circle in Ward No. 5, by Mrs. H. Parker, Tr.	5 00
From a Friend, \$1; Do. \$20	21 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Sisters' Soc. 2d Par. by Rev. O. Tinker	2 50
Fitchburg, Yo. Men's Ed. Soc. 71 60	
Ladies' do.	33 00—104 60—107 10—447 61

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, So. Par. Fem. Ed. Soc. in Cong. of Rev. L. Matthews	3 16
Canton, Cong. Soc.	5 00
East Randolph, Soc. of Rev. D. Brigham	28 00
Franklin, Subscriptions, by Rev. E. Smalley	103 50
Medfield, An Estate in that town, given to the Soc. by Rev. Walter H. Bidwell, valued at \$1,000, of which \$500 was app. by Mr. E. to the paym't of the notes of two beneficiaries, and is included in the amount of money refunded	3,500 00

South Weymouth, Fem. Praying Soc. by Miss Lydia Pratt, Tr.	9 00
Walpole, Soc. of Rev. Asahel Bigelow	16 08
Weymouth & Braintree, Soc. of Rev. Jonas Perkins, by Dea. Newcomb	25 89
From Dea. Jona. Newcomb	50 00—75 89
Weymouth, Miss Nancy Blanchard, by Rev. J. Perkins	1 00
N. Par. Gent. Asso. by Mr. Eben. Humphrey	53 20
Received from the Treasurer	371 70—4,166 53

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Halifax, Ladies, by Rev. Mr. Howe	1 60
Kingston, Mr. George Russell	1 00
Marshfield, Mr. Axel Ames	10 00
North Bridgewater, Miss A. Kingman, to const. Mr. Matthew Kingman, of Woburn, a L. M. of Plymouth Co. Aux. Ed. Soc.	15 00
Plymouth, Rev. Mr. Boutelle's Soc.	
Gent. Asso. Hon. J. Robbins, Tr.	39 00
Ladies' do. Miss Sarah M. Holmes, Tr.	27 25—66 25
Plympton, Rev. Mr. Dexter's Society	7 00—100 85

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

Fall River, Rev. Mr. Fowler's Soc. by Mr. E. Pratt	36 50
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WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Brookfield, Rev. Micah Stone	10 00
Soc. of Rev. Messrs. Stone and Woodruff	15 00—25 00
Grafton, Soc. of Rev. John Wild, a cont.	28 50
Milbury, 1st Ch. and Soc. by Rev. Osgood Herrick	50 00
North Brookfield, Rev. Dr. Snell's Soc.	75 00
Northbridge, A Mem. of the Ch. of Rev. Chas. Forbush, to const. him a L. M. of the Am. Ed. Soc.	40 00
Soc. of Rev. Mr. Forbush	10 60—50 60
Oxford, Ia. Asso. in Cong. Soc. \$30; Gent. do. \$25, by Mr. Samuel Duwe	55 00
Paxton, Mem. of the Soc. of Rev. James D. Farnsworth, to const. him a L. M. of the Co. Soc.	15 00
Spencer, Soc. of Rev. Mr. Packard, \$15 of which, by Mr. Caleb M. Morse, to const. Rev. Mr. P. a L. M. of the Co. Soc.	36 00
Sturbridge, Soc. of Rev. Mr. Clark, \$75 of which, by Mr. Cyrus Merrick, on acc't of a Temp. Schol.	157 71
Sutton, Rev. Mr. Tracy's Ch. and Soc.	65 00
Shrewsbury, Mr. Samuel Witt	1 00
Worcester, Gent. Asso. 1st Par. for Miller Temp. Sc. by Dea. Lewis Chapin	37 50
Fem. Ed. Soc. 1st Par. for do. by Miss Thankful S. Hersey, Tr.	37 50
Do. do. Donations, by do.	11 03
Rev. Mr. Peabody's Soc. by Mr. S. A. Howland	162 75
Donations from Members of Rev. Mr. Miller's Soc. by Capt. Sam'l Perry	4 25—253 05
Ward, Rev. Mr. Pratt's Ch. and Soc.	40 80
West Brookfield, Cong. of Rev. Mr. Horton	100 00
Westborough, Ia. Ed. Soc. by Miss Lucy H. Pond, Tr.	18 00
Contribution at Annual Meeting	25 53—996 19

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardstown, Tr.]

Boylston, Ind. in Soc. of Rev. W. H. Sanford	25 00
Gardner, Soc. of Rev. Sumner Lincoln	26 00
Holden, Additional Col. by Rev. Mr. Paire	10 75
Hubbardstown, Individuals	39 34
New Braintree	31 00
Phillipston, Individuals	81 11
Rutland, Soc. of Rev. Mr. Clark	18 00
Royalston, Yo. Ladies, \$5; A Friend, \$3	9 00
Templeton, Individuals	8 25
Received from the Treasurer	40 00—288 45
	\$11,028 92

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Albany, Dea. Asa Cummings 2, Mr. Francis Cummings 2	4 00
Bath, So. Cong. Ch. and Soc. of which \$40 is to const.	50 18
Rev. Ray Palmer a L. M. of A. E. S.	28 41
Boothbay, Individuals	8 62
Bethel, Do.	30 00
Cumberland, Do.	
Falmouth, 1st Par. Individuals	10 00
Cong. of Rev. J. B. Stevens, by Mr. W. Hyde	2 00—12 00
Gardiner, Robert H. Gardiner	5 00

Hebron and West Minot, Individuals	10 00
Minot, Centre Par.	50 00
North Yarmouth, 2d Par.	16 62
Newcastle, Individuals	14 57
North Edgcomb, Cong. Church	8 38
Cong. Society	33 62—42 00
Portland, La. of 3d Par. towards const. Rev.	
Mr. Carruthers a L. M. of A. E. S. by	
Mrs. Lucy J. Libbey	30 00
J. G. Merrill and E. Kellogg	4 00—34 00
Pownal, Individuals	30 00
South Bridgeton, Individuals	12 63
Strong, William S. Potter	1 00
Turner, Individuals	2 00
Waldoborough, Dea. Sam'l Morse, towards L. M. of	
A. E. S.	20 00
Lincoln Co. Aux. Ed. Soc.	60 00
Somerset Co. Aux. Ed. Soc. A Collection	20 32
Collection at the Annual Meeting in Bath	80 33
	\$511 68

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Concord, West Cong. Ch. and Soc. A Contribution, by	
Rev. A. P. Tenney	15 00
Chester, Pres. Soc.	7 00
Hon. John Folsom, towards L. M. of N. H.	
Br. by Mr. Amos Chase	5 00—12 00
Hancock, Fem. Ed. Soc. by A. F. Sawyer, Esq. Tr.	
Hillsboro' Co. Aux. Ed. Soc.	7 28
Meredith Bridge, Fem. Ed. Soc. 4, and from Soc. of	
Rev. John K. Young, 5 of which towards his L.	
M. of N. H. Br. 6 66	10 66
Pelham, Fem. Ch. Soc. by A. F. Sawyer, Esq.	16 00
Temple, La. Con. of Prayer, by do.	11 00
Fem. Ed. Soc. by do.	4 25—15 25
Mrs. Maria Wood, to const. herself a L. M. of N. H.	
Br. by A. F. Sawyer, Esq.	30 00
From Wm. Woodman, Esq. Tr. Strafford Co. Aux.	
Ed. Soc.	131 26
	\$237 45

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

New Haven, Fem. Benev. Soc. by Miss O. Squires	3 12
Strafford, Cong. Soc. by Rev. H. F. Leavitt	16 50
Refunded by a former Beneficiary of this Branch	9 75
[The following by C. W. Storrs, Esq. Tr. Washington	
Co. Aux. Ed. Soc. viz.]	
Donation from widow Mary Dodge	5 00
Do. Mrs. Rebecca Trow	3 00
Do. Rev. Daniel Warren	2 00
Do. Two Individuals	50
Do. Mrs. E. Allen	1 00
Barre, Cong. Soc.	9 28—20 78
	\$50 15

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canterbury, A Col. by W. Hutchins, Esq. Tr. Wind-	
ham Co. Aux. Ed. Soc.	9 85
Canton, A Collection \$14, Contribution 19 80, by Uriah	
Hosford	33 80
Chaplin, A Collection, by W. Hutchinson, Esq.	22 66
Guilford, A Collection, 30 of which is to const. Wm.	
Hart a L. M. of Ct. Br. by Rev. A. Dutton	37 37
Greenswich, A Friend, by Rev. Joel Mann	1 00
Litchfield, by Tr. of Litchfield Co. Aux. Ed. Soc. (par-	
ticulars will be given in next Journal)	402 54
Middleton, Fem. Ed. Soc. by Miss Eliza B. Pratt	43 00
New Milford, 1st Cong. Ch. 5th paym't for T. Schol.	
by Abel Hone, Tr.	75 00
North Mansfield, A Collection, by J. R. Flynt, Esq.	
Tr. of Tolland Co. Aux. Ed. Soc.	21 50
South Woodstock, A Col. in part to const. Rev. Otis	
Rockwood a L. M. of A. E. S. by Wm. Hutchins,	
Esq.	31 00
South Coventry, A Col. 30 of which is to const. John	
Boynton a L. M. of Ct. Br. by J. R. Flynt, Esq.	63 66
Willington, A Collection, by do.	14 92
[The following by Rev. Ansel Nash, Agt.]	
East Hartford, A Collection, in part	26 60
Hartford, Sundry Individuals	18 00
Thomas Smith	75 00
Alfred Smith, bal. 5th payment Evarts	
Temp. Schol.	25 00—118 00
Manchester, A Collection, in part	79 35
North Haven, Two Individuals, to const. Rev.	
Leverett Griggs a L. M. of Ct. Br.	30 00
Southington, Individ. 100 of which from Tim.	
Higgins, to const. himself a L. M. of Am.	
Ed. Soc.	143 00
Wethersfield, A Collection, in part	78 66—475 61
	\$1,237 11

ILLINOIS BRANCH.

[John P. Wilkinson, Esq. Jacksonville, Tr.]

Alton, Rec'd by Rev. John Spaulding, Sec. W. E. S.	351 80
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PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Georgia, a donation	5 00
Matteawan, by Rev. Mr. Wickham	30 00
Third Free Church, E. A. Lambert	12 00
Central Pres. Ch. T. S. Dayton	20 00
J. W. Halsted	5 00
B. H. Roch	5 00
Mary B. Smith	2 00
Mon. Coll. April	36 53
John C. Baldwin	50 00
Rev. Wm. Adams	20 00
James B. Thompson	30 00
Oliver Willcox	400 00
Mon. Con. Col. May	23 10
John A. Dayton	10 00
Wm. C. Willcox	10 00
George Bacon	5 00
Mon. Con. June	18 62—635 25
Brooklyn, 1st Ch. A. Tappan	500 00
James Ruthven	25 00—525 00
Duane St. Ch. a Friend	8 75
Dennis Davenport	37 50
Thomas Darling	25 00—71 25
St. Louis, Mr. Lovejoy, by J. Nitchie, Esq.	5 00
Laight St. Ch. John Rankin	75 00
A. R. Wetmore	50 00—125 00
Morristown, N. J. by Mr. Mills	117 50
Donation from a Friend	15 00
Bowery Ch. P. Jones	20 00
Dr. Weed	10 00
E. Lord	20 00—50 00
Utica Agency, by J. W. Doolittle, Esq. Tr.	296 74
Ladies, 1st Ch.	75 00
M. Bagg, Esq.	10 00
Sundries	100 00—481 74
Kingsborough, by Rev. E. Yale	5 00
Troy, E. Wickes, Esq.	200 00
Bleeker St. Ch. Isaac M. Woolley	20 00
Knowles Taylor	150 00
A. Kimball	10 00
C. N. Talbot	50 00
Sundries	21 00—251 00
Bloomfield, a Friend	71 00
Philadelphia Ed. Soc. by G. W. McClelland	404 66
Brick Ch. Micah Baldwin	37 50
Seventh Pres. Ch. Sundries, by S. Haff	225 00
James Duff	37 50—262 50
Brick Ch. John C. Halsey, Esq.	75 00
Catskill, by Dr. Porter, S. S. Day	10 00
F. Day	5 00
Edgar B. Day	3 00
By Rev. Mr. Patton	33 07—51 07
Donation from Lexington, by Dr. Porter	3 00
Do. fr. Marlboro', by M. Johnson	6 00
Do. fr. a friend in Canada	100 00
Do. fr. Montrau, by William Jessup	2 00
Do. fr. Walter Foster	3 00—5 00—114 00
Newark, Fem. Praying Soc. by Miss Ward	10 00
Western Ed. Soc. by J. S. Seymour, Tr.	500 00
Manlius, by Mr. Rhoades	43 00
Geneva, Rev. H. Dwight	500 00—1,043 00
Pearl St. Ch. by L. Atterbury, L. Corning	75 00
Hugh Ackmon	10 85
Sundries	81 41
Fem. Assoc. by Mr. L. Corning	21 50—188 76
Donation fr. a Friend, by Rev. E. King	2 50
Philadelphia Ed. Soc. by G. W. McClelland	75 00
Western Education Society, Cincinnati	648 20
	\$5,511 93

UTICA AGENCY.

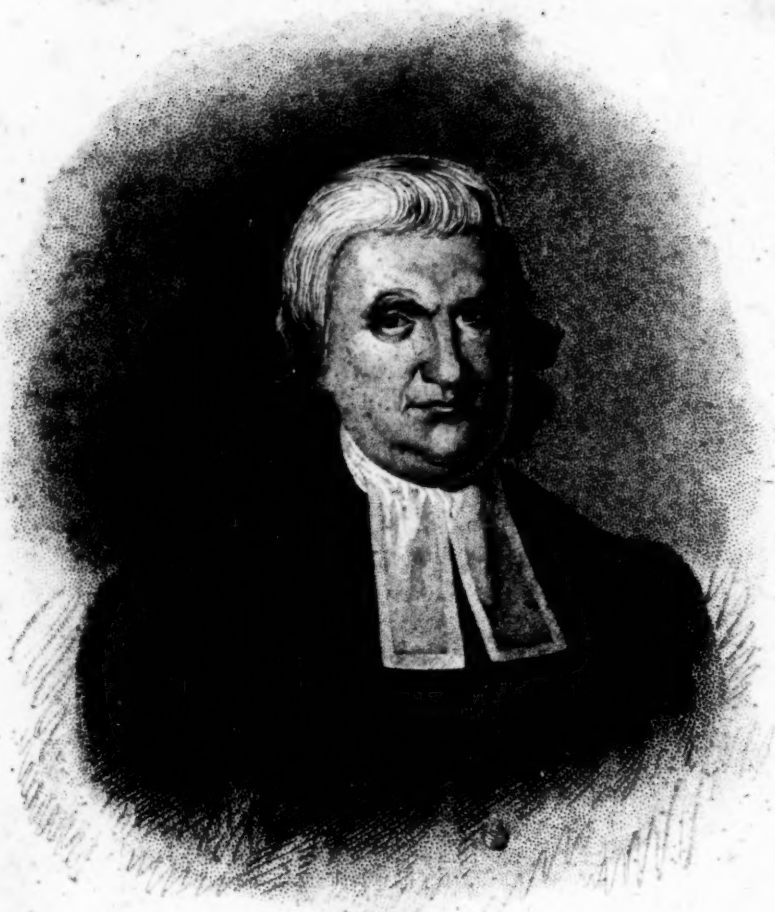
[Jesse W. Doolittle, Esq. Utica, Tr.]

Binghamton, C. Mordock 28 50, R. Mather 28 50,	
E. A. Hawley 10, Friend 10, sundry others 47 45	124 45
Columbus,	10 20
Courtlund,	16 24
Delaware Presbytery,	5 50
Fayetteville,	31 83
Homer, in part	46 12
Manlius,	25 21
Orville,	10 71
Owego,	36 69
Pleble,	10 50
Sherburne,	31 03
Smyrna,	10 62
Utica, an unknown donor, the 14th and last payment	
toward the education of a pious young man for the	
ministry	37 00
Avails of clothing sold	7 76
	\$403 26

Whole amount received \$19,332 30.

Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 13, 1836.

Athol, Ladies' Char. Juvenile Soc. by Miss A. F. Ellingwood,	
Sec. 1 box, valued at \$28.	
Bath, N. H. Mrs. William Hutchins, a bundle.	
New Ipswich, N. H. Ladies' Reading and Char. Soc. by Miss	
Hannah Johnson, Sec. a box, valued at \$23 77.	
Temple, Ladies' Reading Assoc. by Miss Sally Heald, Sec. a	
box of sundries.	



JOHN WITHERSPOON, D.D.

From a Painting by C. W. Peck.

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